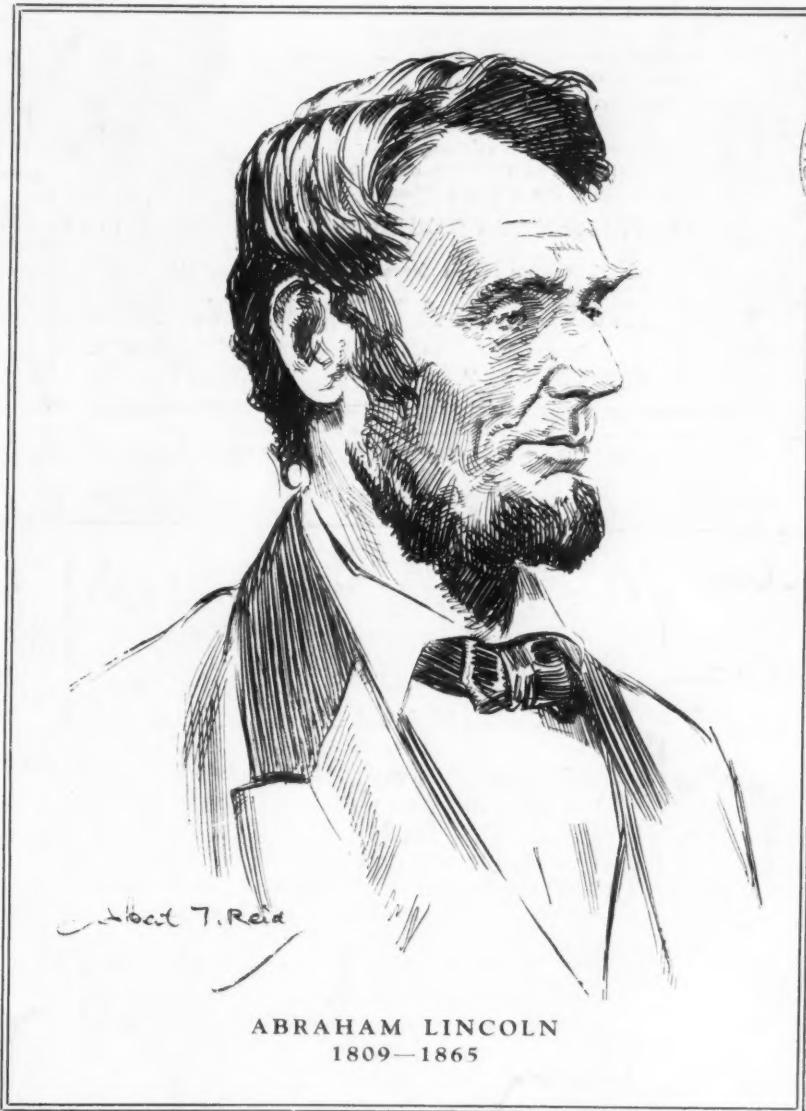


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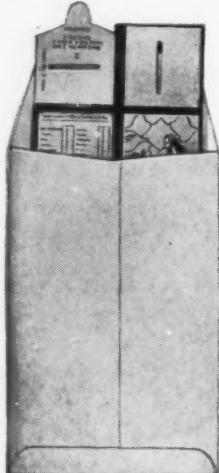
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THE EDITOR'S DRAWER

The Storm

I spent a few hours in the Court House, some days ago, listening to the testimony in the investigation of a liquidating bank. It was not a cheerful afternoon, but it had its compensations. The following lines were born there. Civilization and culture have their virtues. Heroism does not seem to be one of them.

At Sea

At sea, it caught a mighty liner.
Cries for help rang out and
The life boats were manned.
First, they took off the women and
children,
Then, the men passengers.
Finally, the crew made its escape,
The captain, alone, remained to the
last.
As the ship sank he waved his
hands and
Went to sleep in the deep.
This is the heroism of the sea.

In the City

In town, the storm caught a mighty
bank.
It wavered, careened, and then col-
lapsed.
All, in danger, sought a way of es-
cape.
First, went the captain protected
By well timed withdrawals.
Next followed the crew accompanied
By friends who profited through
stealthy tips.
Widows, school children, laborers
Remained to sink with the wreck.
This is the heroism of business.

WILLIAM H. LEACH



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Kindness

Be ye kind one to another, tender-hearted, forgiving one another, even as God hath forgiven you.

So said St. Paul to the Ephesians—There must have been some very good reason for this emphatic statement.

Obviously, some of these Ephesian Christians were most unkind—unforgiving—

They had forgotten that it is quite impossible for God to forgive one who holds malice, revenge or hatred in the heart.

They remembered not that Jesus said: "Forgive and thou shalt be forgiven"—

Peter said to his Lord: "How many times should one forgive? Seven times?" And Jesus answered, "Seventy times seven."

Kindness is the oil that makes life's machinery work smoothly.

It is the thing that helps one to endure with fortitude.

It heals many broken hearts—

It clarifies numerous dark and foreboding situations.

It helps one to carry his load without breaking.

It softens the hearts of many disagreeable souls—

It builds up and strengthens many burdened hearts.

It helps one to carry on when, otherwise, the inclination would be to give up in despair.

It lends hope, trust, faith, love, benignity—

It gives to the weak and erring one more chance—

Marcus Antonius says: "Ask thyself, daily, to how many ill-minded persons thou hast shown a kind disposition."

It is not easy for one to show kindness to one who is ill-minded—

It takes grit, grace and gumption, coupled with good sound common sense, at times, for one to exhibit the grace of human kindness—

But it pays big dividends—gives one great satisfaction—

The rebound is marvelous!

Jesus was a past-master in the fine art of human kindness—

Someone has said: "If you have an enemy, Kill Him—with kindness"—

The greatest satisfaction in life is to overcome animosity, jealousy, hatred, malice, vindictiveness, envy, by acting the part of a real follower of Jesus—returning good for evil—

Just try it for one week, then note the fine feeling of real satisfaction—joy unspeakable that comes surging into your soul—

Life is too short to carry a grudge—to go around constantly with a chip on one's shoulder—

Be—ye—kind—one—to—another—

—Alfred Jennings Funnell.

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Dip your pen in Sunshine,
Black clouds will roll away;
Live well in the present,
Gone is yesterday.

Dip your pen in Sunshine,
Bid depression go;
With gratitude and kindness
Let your good words flow.

—Grenville Kleiser.

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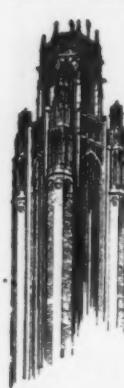
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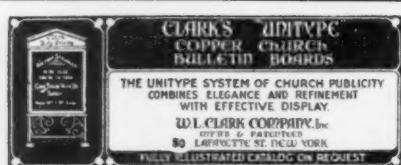
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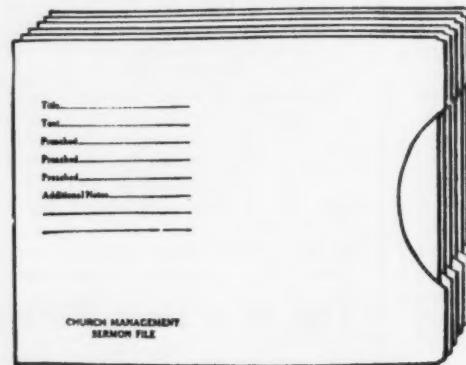
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AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X
NUMBER 5
FEBRUARY, 1934

New Buildings And Church Bankruptcy

By Henry E. Tralle, Editorial Adviser to Church Management

OME of us were highly entertained and somewhat provoked in reading, in October *Current History*, the cleverly-worded exaggerations of a minister, who asserts that the Protestant churches in America are "bankrupt," and who attributes their woeful condition chiefly to "the absurd and stupid building mania which from 1924 to 1930 afflicted nearly every congregation in the American cities."

The unsympathetic, pessimistic statements of this writer constitute another illustration of the ease with which truth may be distorted to the detriment of worthy enterprises. Even if it were true that churches are bankrupt, it would be "absurd and stupid" to set up as the explanation of this condition a "building-mania" bogey, for the reason that more than nine-tenths of the churches of America have not erected any buildings of any kind during the period indicated. It is also a fact that not more than one-tenth of the total number of churches that have erected buildings can be said to have overbuilt. Many of them did incur debts, but these debts were not over-large, when considered in the light of all the circumstances that prevailed when the buildings were erected. A large majority of the church buildings of America have been erected, through the years, with debts, and these debts have proven to be, on the whole, a wholesome incentive to greater effort, and a vitalizing spur to more worth while achievement. The statements here made are, I think, conservative statements based on surveys made by those who know most about the building programs of churches.

It is true that there is to be found, here and there, the exceptional church that finds itself, today, because of the general depression, to be staggering under a too-heavy load of debt. But why

blame the leaders in these churches for not being able to foresee what was to take place during the years 1929 to 1933, when there was nowhere else, among any other leaders in any other institutions, any such remarkable foresight? To do so would be absurd, as any of us can see when we look at the half-empty hotels and office buildings and factory structures and apartment houses scattered over the country.

Facing the Debt Facts of Churches

But, as a matter of fact, the churches of America are not bankrupt. We are told by those who are in a position to know that only one church in 2,344 has gone out of business, during the depression, while one bank of every six has closed its doors, one business and industrial concern of every 22 has gone into bankruptcy, one college of every 40 has suspended operations, and one hospital of every 45 has ceased to exist. We are told also that there is only a ten-per-cent aggregating debt on America's more than one-quarter million church edifices. This condition is far from a bankrupt one.

There is nothing alarming about the debt conditions of the churches. The churches have shown themselves to be more nearly depression-proof than have any other institutions. The churches have been having their troubles, of course, and some of them are in serious distress, but, compared with other institutions, they have made a most encouraging showing. Even a small debt may seem large to a church, these days, but it need not necessarily be discouraging, as many of these churches are demonstrating. With true Christian faith, and with courage and generosity, most of the churches are finding ways to meet their obligations and to maintain their activities on a reasonable basis of efficiency.

Future Outlook for the Churches

With improvement in business and industrial conditions, there is every reason to believe that the churches will continue to grow in numbers, in strength, and in accomplishment. Such progress will involve, of course, a continuance in the construction of church buildings. Despite the remarkable activity in the erection of church buildings in America during the years 1924 to 1930, the great majority of our churches still are sadly out of date in their buildings and equipment.

Changed conditions and needs, and the demands of the times, in addition to normal material depreciation, will compel churches to build. Many churches will build new church auditoriums that will be both useful and beautiful, and a greater number will erect educational buildings that will provide adequately for a Christian education that will be both spiritual and scientific. Numerous churches will modernize existing buildings. Indeed, there is a marked movement in this direction at the present time. Many churches are finding that a few thousand dollars will transform an old building, in lieu of the larger building program that can not be undertaken under present conditions.

Church-Building Activities During the Depression

During the last few months I have assisted several churches to remodel and modernize old Akron buildings. One of these churches had a typical Akron building with a too-high central auditorium with surrounding irregularly-shaped rooms with movable partitions on the main floor and on a gallery floor. This large Akron room with its surrounding part-rooms made it impossible, of course, to hold more than one worship service and to properly departmentalize the school.

We put in a new sound-proofed floor and some sound-proofed plastered partitions, redecorating the whole and covering all floors with carpets.

There is now a Nursery room, a Beginners' room, a suite of rooms for the Primary department, a suite of rooms for the Junior department, a suite of rooms for the Intermediate department, and a suite of rooms for the Senior department. Without changing walls or roof, and only utilizing to better advantage existing spaces, at a cost of only a few thousand dollars, it is now possible to conduct the school in accordance with the most approved principles and practices of our day. The whole teaching-situation has been immeasurably improved. The large men's class will be cared for in the redecorated and refurnished basement of the Sunday-school building. The other Adult classes and older young people's classes will be taken care of in the basement underneath the church auditorium in a room that has been redecorated and carpeted.

We are modernizing three other Akron-type buildings after a similar fashion, though no two, of course, are alike. Each building constitutes a distinctive, complex planning problem, and requires careful technical handling.

Not only are a number of churches modernizing old buildings, but some of them are now, despite depression-conditions, erecting new buildings or parts of new buildings. Some of these buildings are being erected with money already in hand, and others with borrowed money. In a few cases, the church has been able to obtain a loan from the denominational board. In the majority of cases, however, the church is lending itself the money, obtaining from individual members loans ranging from fifty dollars to one thousand dollars, the church issuing notes or bonds or certificates of credit and paying interest ranging from three to five per cent. This method of raising money for new buildings or remodeling is proving to be, under present business and industrial conditions, surprisingly feasible and successful.

Success of Churches Makes New Building Imperative

Not only is it true that comparatively few churches have gotten into serious difficulties through over-building, but, on the other hand, it is a fact that it has been the successes of churches and not their failures that have led to building. The growth in church attendances, and particularly in the church-school attendances, together with changes in educational theory, has made it imperative that there be a remodeling or new construction.

The successful, growing, spiritual church finds itself, sooner or later, in a position where it must either improve its building and equipment or fail to meet its community's needs. Its past success demands building, and its future success largely depends on it.

Almost without exception, a remodeling or new construction results in a marked increase in attendance and in the spiritual, dynamic quality of its improved activities.

At the beginning of the period of de-

No Collection Plates

Contributions Increase

FACED with a Summer Deficit of \$1200.00, the Trustees of the Highland Park Presbyterian Church inaugurated a financial campaign, October 24, 1933, in which the offering plates were not to be used. The result has been a 33% increase in attendance and a 50% increase in income.

It was discovered that when offering plates were passed those who gave liberally and were really supporting the church put their offerings in envelopes and were hid from view, while the pennies, nickels, and dimes were left to the gaze of the worshipers. This practice resulted in the "small change" being the example and was an encouragement to small giving. The discontinuance of this mode of offering eliminated this example of niggardliness and selfishness. It was also learned, by the 33% increase in attendance, that many stayed away because of the embarrassment of not being able to give. The discontinuance of the plates removed this embarrassment.

Instead of the Offertory the pastor, Elmer J. Larson, gave a series of stewardship talks, which proved an ideal form of stewardship education, which was enforced by the omitting of the collection from the services. It was also discovered that the people were more in the mood of giving liberally at the close of the service, and is incidentally a challenge to the preacher to "deliver the goods."

pression, one of our churches erected the first story of a three-story building, and, primarily because of the relief from overcrowding, the Sunday-school attendance has grown from 350 to 500.

Another church that built a complete new structure just before this period has more than doubled its church membership, and has now a Sunday-school attendance more than three times as large as it had before entering the new building.

What our church leaders, today, need is to keep their faith in God and in the church and in the gospel message, and to press forward with determination to wrest victory from threatened defeat, to capitalize difficulties, and to find a way to meet the growing spiritual needs of a distressed world. It is the church more than any other institution that holds the solution of the world's most perplexing problems. If our churches fail to meet the unprecedented challenges of our day, they will indeed become bankrupt, both financially and spiritually.

Two boxes were placed in the vestibule, one for the men and one for the women, which had the tendency to promote some good-natured rivalry between the two. The women have been slightly in the lead during the entire campaign. This plan has stimulated stewardship education in practically every organization. Because of the fact that no commercial enterprise for raising money is allowed in the church or its various organizations, a committee was appointed to pass on every plan to raise finances. In addition prayer groups were organized, first, to lay our needs before God, and, second, to ward off any tendency to raise money with bazaars, sales, ticket-selling, and the like.

The result has been not only greater giving, but an increased spiritual life in the church, and a spirit of fellowship never enjoyed before. And last, but not least, our bills are being paid, which means a happy Treasurer.

AS MOTHER USED TO DO

If you're feeling sort o' rocky and disgusted with yourself,
You haven't got the orders, and the goods are on the shelf;
You've tried your best at smiling, but only a grin will come,
And your temper's short and snappy in the love-nest you call home;
You'll get a lot of help from it and keep from getting blue
If you go to Church on Sunday, as Mother used to do.

When you sit beside the sick-bed of your darling little boy,
And the doctor's diagnosis has dispersed your hope and joy;
When your bills are multiplying and your bank account is low;
And wifey needs a little change, about a week or so;
You'll get a boost and blessing that will surely pull you through,
If you go to Church on Sunday, as Mother used to do.

—William Barnes Lower.

CHURCHMEN BECOME MINERS FOR THE DAY

Many churches are encouraging donations of labor where it is impossible to secure gifts of actual money. It would be interesting to know the number of churches which had their annual cleaning through such activities in the summer of 1933. One of the most unique efforts we have heard of occurred with the Rich Hill, Missouri, Presbyterian Church. Men of the church gave of their own time and teams and went to a nearby mine and secured sufficient coal to heat the church for a year. This surely is a practical gift which would be appreciated.

The First Season At The Farm

The Story of an Unusual Church Project

By William H. Leach

THIS is the story of a preacher who had a vision. He sold it to his own congregation. And now at the end of the first farming season he has related the entire plan, with its limitations and achievements to the editor of *Church Management*.

The minister is Howard M. Wells. The church, the First Presbyterian Church of East Cleveland, Ohio. The project, a farm of one hundred and thirty acres. The vision, one of happy children, resting adults, reclamation of men and women casualties of the economic depression, and a uniting of rural and city life.

"Wouldn't it be a fine thing," thought Mr. Wells, "if our church had a farm of its own, a place where classes might feel free to go for picnics in the summer and parties in the fall and winter? Wouldn't it be splendid to have a place we could call our own, to which hard working men might take their families for a week end, or a day? Wouldn't it be a bit of Christian service to provide pleasant surroundings in which the aged and tired might rest? And above all of these visions, wouldn't it be about the best thing possible to provide work on the soil for men who have been losing their morale walking the city streets in search of work?"

The preacher thought of it. Then he started out to sell the idea to his church. He had competent business men who would pass on the practicability of the plan. He had some level dirt farmers who would decide on the type of farm to be purchased. And he, himself, would serve as the interlocutor between the practical minded men and the social and spiritual needs of those in his church.

After a search a farm was found. It was located twenty-two miles from the church. It had a splendid house suitable for the social purposes of the experiment. The farmers agreed that the soil was satisfactory for their purposes. A committee entered into negotiations with the estate holding the farm. The result was that the church became the tenant, at a rental figure of twenty dollars per month.

I

The next step was an energetic campaign to raise sufficient money to secure tools, seed and other items necessary for operating the farm. Instead of asking for outright gifts it was decided to sell purchasing certificates. These were issued in five dollar denominations.

The person who purchased one was to receive farm produce to the amount of the certificate. Over one hundred of these were taken by members of the congregation. It was not a large amount. The committee really sought more. But it was enough to make a start.

You can't buy many tractors, horses, plows or cultivators with five hundred dollars. Immediately all interested in the enterprise saw that they must seek other methods of securing the equipment needed. Led by the minister they went vigorously to work to seek loans or gifts of such things as were necessary. In a few weeks they have been able to secure things needed. One man loaned them a tractor. Another gave a tractor plow. A third loaned two ponies for the season. A search and bargaining finally brought a Dodge truck for fifty dollars. A wholesale house provided hoes and other tools at cost. From William Maxwell, minister of one of the smallest churches in Cleveland Presbytery, came the gift of two pigs to add to the live stock.

A gasoline company agreed to give five gallons of gasoline, per day, for the truck. There was a condition in this gift. It may interest other churches to know just how the gift was secured. In compensation for the gasoline the farm committee distributed gasoline certificates to members and friends of the church. They were urged to buy gasoline and lubrication service from the company. As they made the purchases the certificates were turned in at the station. These were to be collected as visible evidence that it paid to help the church farm through the gift of gasoline. I do not know just how many of the certifi-



Left: The Homestead. Right: Planning the Crops. Upper: Mr. Wells Displays One of the Gift Hogs



CHURCH FARM WORK—PAY CARD

East Cleveland First Presbyterian Church

No. Name

1933

Produce

High number punched indicates labor-hour value of produce received

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50

Hours

High number punched indicates hours of farm work

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50

cates were turned in. But the number was sufficient so that the company was glad to go ahead to end of farm season with the gift after the trial period had expired.

II

As far as the original plans were concerned the equipping of the farm was to be merely incidental. The big thing was to be found in the human values. Though no mass movement was developed in the experiment, Mr. Wells is convinced that the social values of the farming experiment had been of almost incalculable value. There is something constructive about working with land.

"One who works with the soil, soon learns this," says Mr. Wells. He learns that it takes real toil to make things grow, but he also comes to have confidence in the scheme of things. If one does work he is going to produce. He may not produce a thousand fold or a hundred fold. But nature always plays fair. If a man labors he will get something for his toil."

The depression has tended to break down man's faith in the scheme of the world. If one is getting near that point where morale will collapse on him, work on the farm will renew or bring back the old faith. This farm was dedicated to that purpose. Let us see just how these social values were secured.

The farm must have a foreman. This offers a good place to start. The job was offered to a man who had been out of employment for months. His nerve was being shattered. His family was worried about him. The committee offered him fifty dollars per month, his board, and vegetables to send back to the city for his family. He accepted it and has had charge of the work throughout the season.

The truck offered another job. A young man who was idling out of school was offered this work. There was no pay attached to it. But he was told that he could have vegetables for his own home.

He was delighted to take the task. Every day he has driven out to the farm. He has matured socially and physically. The truck driving has provided the thing necessary to keep his hold on life.

Other men have come to take their places among those who toil. Some of these are at the age which will probably bar them from industrial employment as the world reshapes itself. The opportunity to do something with their hands means much to them just now. Eighteen individuals took plots to cultivate for themselves. Each was required to give one hour's work to the general project for each day he worked on his own plot.

The minister's family took the house for the summer, paying rent to the farm for the use of it. But it was more of an open house than a residence. One family was invited to share work and quarters with them. Then there was the constant stream of visitors for the day and evening. These included individuals and groups. This leads to an appreciation of other social values.

III

Far off from the beaten highways this farm offered splendid opportunities for picnics and camping. A swimming pool was lacking but a suitable one was found, on another farm, a short distance away. The plan of the committee was to make the farm a center of fellowship activities for the congregation.

It was late October when the writer visited the farm. The Sunday before a group had come out from the church for an outing. It rained and they were unable to remain out-of-doors. So they held their wiener roast in one of the spacious rooms of the house, using the open fire place. During the visit the minister advised the foreman that a class had planned to take the house over for a party on Hallowe'en. At the same

time he entered a request from another group for corn shucks and pumpkins for a party which would be held in town. These indicate the social usefulness of the program.

For the children during the summer there were the ponies. Two of them were loaned. The third was an outright gift and will be wintered. These ponies made the place the ideal picnic place, as far as the youngsters were concerned.

At different places on the grounds picnic tables were erected and open grates provided for cooking. The Y. M. C. A. loaned a large tent capable of covering large dining parties. Small tents could be erected at many places. About one-third of the farm is wooded, making such excursions and outings pleasant indeed.

Picnic parties have included the Sunday school classes, women's organizations, the Presbyterian Ministers Club and many family groups. The record for June for instance, shows from seven to 82 visitors daily, a total for the month of 688.

Then there is a fellowship achieved by bringing together folks from the same church who have never had a real opportunity to get acquainted. What can the business executive know about the fellow who drives the delivery truck. They worship in the same church, they are still far apart. A half day spent in play or work at the church farm brings them together in a way that normal church relationships cannot do.

The first season, Mr. Wells believes, made but a beginning. He sees many more things the farm can accomplish. He pictures evening vespers on summer Sundays. He pictures a tie-up between the farm produce and the church canning kitchen which will distribute to the needs of the city. Already several hundred cans of corn, beans and tomatoes have been put up for winter use. Some of these will be used in the church suppers. They make possible the twenty-five cent dinners served in the church during this winter. Others will be used in general welfare work. But, human values, he insists, are the great things. These are going to be the harvest of the experiment.

As far as Cleveland is concerned, Mr. Wells and the First Presbyterian Church of East Cleveland have done something more. They have demonstrated that instead of lying down in the period of depression a church can step forward with a challenging program. To this one observer it seems to have more permanent values than most of the relief schemes sponsored by the various social agencies. For remember what this minister has told us. When one works with the soil he begins to renew his faith in the scheme of things.

A Technique For Reading Biographies

By Fred Eastman, Chicago Theological Seminary

I ASSUME that you have had a taste of the joys of reading biographies and want more. You have found in it the fun of the chase as you have tried to search out not only the facts of a great man's life but the sources of his power. You have found, too, that in the reading of biographies you can make new friends as Albert Schweitzer made friends with Goethe who lived more than a century earlier. You have found new courage as you have seen other men and women facing the same struggles and handicaps that you face. And now you want more.

Two questions naturally arise in the mind of anyone who has decided to explore further the joys of reading biographies: How go about it to get the most out of it? and What lives are most worth exploring?

Here is a method which may be found useful in answer to the first question: Take fourteen cards, or small sheets of paper, when beginning to read a biography. At the top of each write one of the following sub-heads and then as you read classify your notes accordingly, putting down under each sub-head the data most worth remembering.

1. **Heredity.** Father, mother, and other forebears.
2. **Early environment.** The nation and times. Home and local community. School. Church. Personalities.
3. **Later environment.** Home and family. Friends. Other elements.
4. **Purpose.** Note the various purposes by which the character steered his life's activities. Did he come finally to center his efforts around a single purpose? What was it?
5. **Opposition.** Who or what opposed him and why?
6. **Handicaps.** Physical, social, and economic.
7. **What did he do?** His most notable achievements.
8. **What did he say?** Characteristic utterances.
9. **Dramatic or vivid scenes of his life.**
10. **Religious beliefs or convictions.**
11. **Failures.** Vocational and personal.
12. **Personality.** Dominant moods and attitudes.
13. **Sources of his power.** Your own judgment as to the relative importance of such sources as heredity,

physical endowment, home influences, friends, religious convictions, prayer and meditation, singleness of purpose, hard work, self-discipline, knowledge, freedom from financial cares, super-normal experiences such as visions, trances, and the like, other factors.

14. Bibliography.

I would hardly be bold enough to suggest

TABLE I
A CLASSIFIED LIST OF BIOGRAPHIES

Religious Leaders	Statesmen	Scientists	Artists, Writers, Philosophers
Hildebrand, 1015-85 Anselm, 1033-1109 Bernard, St., 1091-1153 Becket, a' Th., 1119-70 Innocent III, 1161-1216 Dominic, St., 1170-1221 Francis, St., 1182-1226		11 00 Saladin, 1137-93 Langton, S., 1150(?) -1228	Abelard, 1079-1142
Aquinas, Th., (?) 1227-74(?)	Louis IX, 1216-70	12 00	Bacon, R., 1214-94 Dante, 1265-1321 Duns Scotus, 1265-1308 Giotto di Bondone, 1266-1337 Marsilio of Padua, 1270-1343
Wm. of Occam, 1270-1349		13 00	Petrarch, 1304-74 Boccacio, 1313-75 Chaucer, 1328-1400 Froissart, 1337-1410 Th. a' Kempis, 1380-1471 Fra Angelico, 1387-1455
Wyclif, 1324-84 Huss, 1369-1415		14 00	Caxton, 1422-91 DaVinci, 1452-1519 Erasmus, 1466-1536 Michelangelo, 1475-1564 Raphael, 1483-1520
Jean d'Arc, 1412-31 Savonarola, 1452-98 Luther, 1483-1546 Zwingli, 1484-1531 Cranmer, 1489-1556 Loyola, 1491-1556	Machiavelli, 1469-1527 Wolsey, 1471-1530 More, T., 1478-1535 Hutton, Ulrich v., 1488-1523 Henry VIII, 1491-1547	Columbus, Christopher, 1446-1506 Copernicus, 1473-1543	Tyndale, (??)-1536 Cellini, 1500-71
Xavier, 1506-52 Calvin, 1509-64 Knox, J., 1513-72 St. Teresa, 1515-82 Cartwright, Th., 1534-1603 Francis de Sales, 1567-1622 Robinson, Jn., 1575-1625 Ussher, 1581-1656 Hutchinson, Ann, 1590-1643	William, Silent, 1533-84 Elizabeth, Queen, 1533-1603 Raleigh, Sir W., 1552-1618 Gustavus Adolphus, 1594-1632 Eliot, Sir Jn., 1592-1632 Cromwell, 1599-1658	Galileo, 1564-1642 Kepler, (?) 1571-1630 Descartes, 1596-1650	Bacon, 1561-1626 Marlowe, 1564-93 Shakespeare, 1564-1616 Rubens, 1577-1640 Hobbes, 1588-1679 Van Dyck, 1599-1641
Eliot, Jn., 1604-90 Williams, Roger, 1604-83 Fox, Geo., 1624-91 Bunyan, J., 1628-88 Marquette, J., 1637-75 Mather, Increase, 1638-1723 Baxter, R., 1651-91 Fenelon, 1651-1715 Mather, C., 1663-1728 Swedenborg, 1688-1772	Louis XIV (France), 1638-1715 Penn, William, 1644-1718 Marlborough, Duke, 1650-1722 Walpole, 1676-1745	Newton, I., 1642-1727 Leibnitz, 1646-1716	Rembrandt, 1606-69 Milton, 1608-1674 Bossuet, 1627-1704 Dryden, 1631-1700 Locke, 1632-1704 Spinoza, 1632-77 Wren, C., 1632-1723 Rousseau, J. B., 1670-1711 Handel, 1684-1759 Bach, 1685-1750 Voltaire, 1694-1778
Wesley, J., 1703-91 Edwards, Jonathan, 1703-58 Wesley, C., 1707-88 Whitefield, Geo., 1714-70	Franklin, 1706-90 Frederick II (the Great), 1712-86 Blackstone, 1723-80 Clive, R., 1725-74 Burke, Ed., 1729-97	Newton, I., 1642-1727 Leibnitz, 1646-1716	Johnson, S., 1709-84
Brainerd, D., 1718-47 Woolman, Jn., 1720-72	Catherine the Great, 1729-96	Herschel, Sir Wm., 1738-1822 Lamarck, 1744-1829	Hume, 1711-76 Rousseau, J. J., 1712-78 Diderot, 1713-84
Raikes, Robert, 1735-1811 Asbury, Francis, 1745-1816	Washington, 1732-99 Hastings, W., 1732-1818 Jefferson, 1743-1826 Mirabeau, 1749-91	Herschel, Sir Wm., 1738-1822 Lamarck, 1744-1829 Jefferson, 1743-1826 Mirabeau, 1749-91	Reynolds, Sir J., 1723-92 Kant, 1724-1804 Goldsmith, 1728-74 Paine, Thos., 1737-1809 Goethe, 1749-1832

TABLE I--(Continued)

Religious Leaders	Statesmen	Scientists	Artists, Writers, Philosophers
	17 ⁵⁰		
Carey, Wm., 1761-1834 Schleiermacher, 1768-1834 Owen, R., 1771-1858 Cartwright, P., 1785-1872 Judson, Ad., 1788-1850	Madison, J., 1751-1836 Lafayette, 1757-1834 Hamilton, Alex., 1757-1804 Nelson, Adm., 1758-1805 Monroe, J., 1758-1831 Pitt, Wm., 1759-1806 Robespierre, 1759-94 Wilberforce, 1759-1833 Napoleon, 1769-1821 Wellington, Duke, 1769-1852 Metternich, 1773-1859	Audubon, 1780-1851 Stephenson, Geo., 1781-1848 Faraday, 1791-1867 Herschel, J. F. W., 1792-1871	Maimon, 1754-1800 Mozart, 1756-91 Burns, R., 1759-96 Schiller, 1759-1805 Beethoven, 1770-1827 Hegel, 1770-1831 Scott, Wm., 1771-1832 Lamb, 1775-1834 Landor, W. S., 1775-1864 Byron, 1788-1824 Schopenhauer, 1788-1850 Shelley, 1792-1822 Arnold, Th., 1795-1842 Carlyle, 1795-1881
Newman, J. H., 1801-90 Young, Brigham, 1801-77 Bushnell, 1802-76	Cobden, 1804-65 Disraeli, 1804-81 Garibaldi, 1807-82 Lincoln, 1809-65 Gladstone, 1809-98 Cavour, 1810-61	Darwin, 1809-82	Macaulay, 1800-1859 Hugo, V., 1802-85 Emerson, 1803-82 Sterling, J., 1806-44 Mill, J. S., 1806-73 Mendelssohn, 1809-47 Tennyson, 1809-92 Liszt, 1811-66 Dickens, 1812-70 Browning, 1812-89 Marx, K., 1818-83 Kingsley, 1819-75 Eliot, Geo., 1819-80 Whitman, 1819-92 Ruskin, 1819-1900 Spencer, 1820-1903 Nightingale, F., 1820-1910 Arnold, Mt., 1822-88 Dostoevsky, 1822-81 Renan, E., 1823-92 Ibsen, 1828-1906 Tolstoy, 1828-1910 Ingersoll, 1833-99 Twain, M., 1835-1910 Morley, Jn., 1838-1923 Tschaikowsky, 1840-93 Hardy, 1840-1928 James, William, 1842-1910 Jeffries, R., 1848-87
Eddy, Mary B., 1821-1910 Bliss, Daniel, 1823-1916 Booth, Gen. Wm., 1829-1912 Brooks, Ph., 1835-93 Abbott, Lyman, 1835-1922	Adams, Henry B., 1838-1918	Burroughs, Jn., 1837-1921	
Gladden, Wash., 1835-1918 Moody, 1837-99 White, Alex., 1837-1921		Edison, 1847-1931 Trudeau, 1848— Churchill, Lord, 1849-95	Burbank, 1849-1926
Taylor, Graham, 1851- Washington, Bk. T., 1855-1915 Addams, Jane, 1860-1918 Jowett, 1864-1923 Steiner, Ed. A., 1866- Rasputin, 1871-1916	Gompers, Samuel, 1850-1924 Rhodes, C., 1853-1902 Wilson, W., 1856-1924 Roosevelt, 1858-1919 Baldwin, Wm. H., 1863-1905 MacDonald, J. R., 1866- Lenin, 1870-1924 Mussolini, 1883—	Osler, Wm., 1849-1919 Pupin, 1858—	Stevenson, R. L., 1850-94 Drummond, H., 1851-97 Palmer, Alice F., 1855-95 Barrie, J. M., 1860— Bok, E., 1863-1929 Keller, Helen, 1880— Mansfield, K., 1890-1923 Marconi, 1874—
	18 ⁰⁰		

the above outline for use beyond my own classes in biographies except for this fact: I submitted it to the late Gamaliel Bradford, dean of American biographers, and I shall always prize the letter he wrote in comment upon it and upon the syllabus which I shall include below. He said:

.... I am exceedingly interested in the questions in your Outline, for it is just precisely on that line that I have been doing my own biographical work for the last twenty years. Your syllabus is admirably selected and I should not feel disposed to criticize it, if I were competent to do so. Also, if you feel as I do, that the most valuable function of the minister today, or in any day, and one that has too much been allowed to lapse, is the work with individual souls, I should strongly recommend an extensive study of such spiritual directors as Saint Francis of Sales (see my portrait of him in "A Naturalist") and Fenelon. They seem to me of the greatest value not only to the minister but to the biographer, both for their extraordinary opportunities of searching into souls and for the delicate tact in the use of such opportunities.

The advantage of such an outline is not only that it helps in preserving one's notes, but it frees one in part at least from the prejudices and biases of the biographer. It helps separate the facts

from the opinions. Until recently few biographers seemed to think it necessary or desirable to keep their own opinions and biases in the background. Moreover, when you have accumulated half a dozen such outlines from the reading of as many lives you have the fun of comparing them—their respective heredities, home influences, loves, purposes, and religions.

As for the lives most worth exploring, a systematic selection will probably yield more than a haphazard one. One might select doctors, for example, as Paul de Kruif did in *Microbe Hunters*, or Wives as Gamaliel Bradford did, or Twice-Born Men as Harold Begbie did, or Makers of Freedom as Eddy and Page did, or business men, or scientists, or any other category of particular interest. Perhaps the best selection to begin with is one based on the centuries, the lives in each country classified under four such heads as statesmen, scientists, religious leaders, artists (writers and

philosophers might be included along with artists as interpreters of life). Anyway, Table I is a try at it.

Bibliographies on these lives may be found at the end of the articles concerning them in the Encyclopaedia Britannica or any other good encyclopedia. A short introductory list of biographies, most of them available in dollar editions, will be sent free upon application to *Church Management*.

Meanwhile a stream of new biographies is pouring from the presses. For those who have tasted its waters it is a stream of potential friendships, of self-culture, of inspiration, and of joy.

THE MINISTER'S WIFE'S LEGACY TO HER SUCCESSOR

I give you now the propped-up kitchen stove.
Cherish it tenderly; that iron cloaks
An aged soul with sudden moods and whims
And quaint, unguessed caprices. How it smokes!

Upstairs in the bedrooms you will find
Two bedsteads—one, a cherry red—one blue—
With tall, imposing headboards. Mind the slats!
They give out suddenly—and let you through!

Then there's the sofa with the one game leg.
We named it "Long John Silver," and we hope
You'll like its breezy cognomen. Be sure
You keep that leg well bandaged with stout rope.

Ascend the attic stairs, and you will see
Two pans placed carefully and with great pains—
We give these pans to you; they mark the leaks
Where . . . well, you'll understand, dear, when it rains!

These next I hate to leave you, yet I must—
They make a grizzly legacy to fall
Upon your patient head. Like mocking eyes
Are outlines from past pictures on the wall!

The sweater which I placed upon the table—
(And, by the way, the dining table shakes)
Is to prevent the draughty parlor window
From giving you rheumatic pains and aches.

There is a fickle drain down in the cellar,
And sometimes, dear, it works, and sometimes not.
The water gets knee-deep—but you won't mind it—
This parsonage is such a pleasant spot!

Dorothy Louise Thomas, in the *New York Christian Advocate*.

The Play's The Thing

By Marcus L. Bach

This play is being reproduced through the courtesy of the Guild of inspirational Drama. It was the play distributed through the Guild for January. You will find an announcement regarding this service on another page.

IT is Sunday afternoon. Mr. Webb, a middle-aged, grim-faced capitalist, is comfortably seated in a large chair, reading a Sunday edition. He wears a lounging-jacket over a gray suit; an expensive but not gaudy tie, and house-slippers.

After a moment Mrs. Webb enters. She is younger than her husband; a pleasant, soft-spoken, and unassuming person. Her attire consists of a sport dress suitable for golfing. She carries her hat in her hand.

Mrs. Webb. Hello, dear.

Webb. (in a matter-of-fact, but not unkindly tone) You're back early.

Mrs. Webb. (coming to his chair) Yes, earlier than I had intended.

Webb. (referring to the paper) I see where Price & Wheeler went to the wall.

Mrs. Webb. Price & Wheeler?

Webb. Seem to be wiped out for good the way it looks. (with a shrug) Well, bigger firms than theirs have taken the rap.

Mrs. Webb. (with some hesitancy) Norman . . .

Webb (without looking up) Well?

Mrs. Webb. I didn't go to the Club this afternoon.

Webb. (as before) What's the idea? It's a fine day for golf, isn't it?

Mrs. Webb. (quietly) There's nothing wrong with the day—no.

Webb. (returning again to the news account) I could have told Old Man Wheeler this was coming. They've been altogether too lenient with their houses. Hm-m . . . I wonder what he'll do now. He must be near seventy.

Mrs. Webb. Norman, I'll tell you why I came back so soon.

Webb. Well?

Mrs. Webb. I met Mrs. Fletcher as I was driving down Parkwood.

Webb. You mean, Bob Fletcher's wife?

Mrs. Webb. Yes.

Webb. (glancing up) Oh. (after a pause during which he resumes his reading) What did she have to say? You talked to her, I suppose?

Mrs. Webb. I talked to her. (after a moment) Norman, why can't you give Mr. Fletcher more time on that note he owes you?

Webb. (evenly) Oh, she told you about that, eh?

Mrs. Webb. Yes.

Webb. That's a fine "how-do-you-do," isn't it? I've got one of my old competitors at the breaking-point and he begins to use his wife as a go-between.

Mrs. Webb. (quickly) No, really, Norman. I just happened to run into her and . . .

Webb. (getting up) I expected it. I

Characters.

Norman Webb, capitalist

Ellen Webb, his wife

Jim, their son

A Narrator

Malchius, a beggar (played by Jim)

Nathan, his friend (played by Cleve)

Abdon, one who was healed
Pilgrims, Children, and Others

Scene. A room in the home of Norman Webb. It is a large, imposing place, tastily furnished with expensive lamps, chairs, a sofa, a small table, and other pieces.

There are entrances at right and left, communicating with other portions of the house.

there is more to life than just money, and notes, and things.

Webb. (smiling) Now, now, Ellen, just because it's Sunday doesn't give you any license to preach, you know.

Mrs. Webb. (earnestly) But it's true, dear. We've got to live and let live. Sometimes things like this turn up to give us a chance to help people—even if they do seem to be our competitors.

Webb. (evenly) Those aren't the principles that made it possible for us to get this home, Ellen, nor your clothes, nor the comforts we've got. You're not in business and you can't understand. Fletcher used to talk like that, too. He used to preach to me years ago. Well, his religion doesn't help him pay his bills, that's sure.

Mrs. Webb. Mrs. Fletcher told me lots of things this afternoon.

Webb. (curtly) I imagine she did.

Mrs. Webb. They've had sickness, trouble—lots of it.

Webb. (with rising exasperation) I don't want to hear any more about it, Ellen. This is simple business, that's all. He owes me the money and I'm going to get it—principal, interest, everything.

Mrs. Webb. Even if . . .

Webb. Even if it seems sort of cold-blooded, yes. Money still talks, and plenty loud these days.

Mrs. Webb. (involuntarily) Money! It isn't everything in the world, Norman. We've seen how quickly it can be swept away. You just mentioned Price & Wheeler; once their concern was considered the strongest in the city.

Webb. Well, that proves what I'm saying, doesn't it? We'd better learn our lesson and begin clamping down on some of the folks who've been using us. I'm after the money, and I don't make any excuses for it, either.

Mrs. Webb. I wish you wouldn't say that, Norman.

Webb. (greedily) It's the truth! I like the feel of it! I like the way it looks—everything about it!

Jim. (entering at this point. He is a fellow of twenty; handsome, congenial, alert.) Hello, mother. I thought you were at the Club. I . . . (he looks at them questioningly) What's the matter?

Mrs. Webb. Nothing, Jim.

Jim. Weren't you going to play golf this afternoon?

Mrs. Webb. I decided not to. (she removes her coat and lays it aside.)

Webb. Where've you been, Jim?

Jim. Practising, out in the garage.

Webb. Practising?

Jim. Sure, you know, for the play.

Webb. Oh. (He returns to his chair

expected him to try just about any scheme he could think of. He's been crabbing about it for the last month. Now he drags his wife into it! That's pretty good, isn't it?

Mrs. Webb. You don't understand, Norman.

Webb. Don't understand what?

Mrs. Webb. He hasn't been well—his business has been bad. He can't pay you tomorrow without . . .

Webb. Whose business hasn't been bad? That's no excuse.

Mrs. Webb. He can't pay you tomorrow without sacrificing his home, so Mrs. Fletcher told me. She thought if you really knew the conditions . . .

Webb. Now see here, Ellen, this is a business proposition between Robert Fletcher and Norman Webb, nobody else. I've given him one extension and that's more than anybody'd do for me. He knew that he had until tomorrow. There's no sentiment connected with it, and no friendship, either. I suppose she thought because you used to belong to the same clubs she could get some sympathy.

Mrs. Webb. I'm sure that's not it. Don't you see, Norman, maybe our helping them would . . .

Webb. Now, that'll do, Ellen! (he me. Fletcher's been fighting me for years. He'd have broken me long ago if he'd had the chance. Oh, he's not vicious exactly. But, then, I've been pretty easy on him.

Mrs. Webb. They used to be our friends, Norman.

Webb. He's after the money just like the rest of us.

Mrs. Webb. If you could have heard her, Norman, you'd have realized that

Mrs. Webb. How is the play coming, Jim?

Jim. Great. You should see the gang out there. We've hardly enough room. (*He looks at his father.*) You know, I thought, maybe you'd like to see it.

Webb. See what?

Jim. Why, the play.

Mrs. Webb. We'd better wait, Jim, until we're more prepared.

Jim. You might criticize it for us, and give us some pointers on it.

Webb. Your mother is tired, Jim.

Mrs. Webb. No, it isn't that. Maybe we're not in the mood for it just now.

Jim. Gee, dad, I thought you'd be interested. I was going to bring the cast in here and put it on for you. You wouldn't have to move a bit. (*enthusiastic cheerfulness*) You'd have the best seats in the house.

Mrs. Webb. (smiling) A regular guest performance, is that it?

Jim. This room'd be just the thing.

Webb. (from his paper) What's the matter with the garage, isn't that all right?

Jim. Sure. I just wanted you to see it, was all. I'd be glad to have you come out there, if you want to.

Webb. We'll see it sometime. (*then casually, without looking up from his paper*) I suppose you play the lead, eh?

Jim. Oh, not exactly. Cleve Fletcher's got as much of a part as I. You ought to see him, Mother.

Mrs. Webb. Cleve Fletcher?

Jim. Yes. You know him. His dad used to have a place over on Superior.

Webb. How'd he get into your group?

Jim. He belongs to our crowd.

Webb. What's he been saying to you?

Jim. Saying to me? What do you mean?

Mrs. Webb. Nothing, Jim.

Webb. (to himself) I suppose he's put him up to it, too.

Jim. (abruptly) Say, what's the matter, anyway?

Webb. Nothing. Go on back to your rehearsal.

Jim. What's all the mystery about?

Mrs. Webb. (coming up to him) Nothing at all. There's no mystery. Have you everything you need out there? There are some costumes upstairs.

Jim. We're all set. (*He moves reluctantly toward the door.*) Well, I'm sorry I butted in. I only thought you might be interested in what we're trying to do.

Mrs. Webb. Of course we're interested. (*smiling*) You know how it is, Jim, Sunday afternoon a person often feels groggy and out-of-sorts.

Jim. Well, what did Dad mean when he asked about Cleve?

Webb. (grumblingly) Nothing at all.

Mrs. Webb. I'm glad he's in your group. You get along together, don't you?

Jim. Why, of course. Who said we didn't?

Webb. Oh, run along now, Jim.

Jim. (self-contained) All right. (*he goes to the door*) I'm sorry. (*he exits*)

Mrs. Webb. (after a period of silence)

Norman, I . . .

Webb (intolerantly) I know just what you're going to say. You want to remind me that my son and Bob Fletcher's son are friends—in the same show together. Well, it's ridiculous. That doesn't cut any ice with me—not in the least.

Mrs. Webb. I wasn't going to talk about that at all, dear. I was only going to suggest that—perhaps we should have let Jim bring the group in here.

Webb. Ridiculous. (*he settles himself securely*)

Mrs. Webb. You know, Norman, Jim's been anxious to have you see what he's been doing with these plays. That's why he came up today, thinking because I was gone, he could get your attention, don't you see? Oh, I know it sounds foolish for me to say it, but he wants you for a pal, Norman. He likes you.

Webb. (rising) Now, now, Ellen. Let's

Mrs. Webb. (gently) You're all right, dear. (*she comes close to him.*) We just don't understand each other at times, do we? We don't always see things in the same light.

Webb. I don't know what you mean, but if you think I offended Jim, I'm sorry. I don't mind seeing their play.

Mrs. Webb. I wish you'd have told him that.

Webb. It's only that I supposed it'd be something trivial, like a lot of those plays you've dragged me out to see.

Mrs. Webb. Listen, dear, why can't we still tell him to bring the group up here? It'd put us all in a different frame of mind.

Webb. And invite Fletcher's kid into our home?

Mrs. Webb. Now, Norman, let's not be like that. Why, I really think it would be a splendid idea.

Webb. Oh, I don't suppose it would do any harm.

Mrs. Webb. Thank you, dear. After all, Sunday is a good time to do something out of the ordinary. Jim would appreciate it, I know.

Webb. Well, all right. I'll go down and tell them to come in.

Mrs. Webb. (with enthusiasm) And meanwhile, I'll clean up things. This will be loads of fun, Norman.

Webb. (demurring quietly) It won't hurt us this once, I suppose. (*he exits*) *Mrs. Webb gathers up the papers and puts her coat and hat away.* Then she draws the chairs aside, making room for playing space. She sets two chairs at a point down right, facing back, which they may occupy to view the act. After a prolonged moment, Mr. Webb returns.)

Mrs. Webb. (still busying herself) Were they pleased about it?

Webb. Pleased? They almost mobbed me.

Mrs. Webb. (laughing) Here, let's set this aside. (*she indicates a small table, which they move out of the way.*)

Webb. (meanwhile) *They're all made-up. Jim was sticking a beard on his face. Everybody is in a costume of some sort. I thought I had suddenly landed in Jerusalem. They certainly have a crowd out there. (*Omit or include as the production dictates.)

Webb. Surprising, isn't it, how much interest there always is in plays?

Webb. Jim said we should take our places and they'd be right up.

Mrs. Webb. I thought we could sit here. (*she indicates the chairs*) T're best seats in the house!

Webb. Orchestra row, eh? That reminds me, Jim wanted a chair up here, too. (*he places a chair at back center*) It's supposed to represent a stone or something. (*There are voices and whispered commotion off-stage.*)

Mrs. Webb. There they come. It does sound like quite a troupe.

Webb. All right. Let me usher you to your seats. (*They go to their chairs.*)

Jim. (from off-stage) Are you ready, Dad?

Webb. Yes, we're all set.

Jim. All right. On with the show.

The curtain's going up. (*The narrator steps into the scene and reads from a scroll.*)

Narrator. It is early morning on a highway near Nazareth. Pilgrims are making their way to the dwelling of a lowly Carpenter. Among them are cripples and children. Abdon, a lame man, is assisted by the arms of a friend and the support of a gnarled staff. (*Pilgrims and Abdon enter and cross the scene.*) Here, too, blind Malchius is wont to seat himself and lift his hands and voice for alms. (*Malchius and Nathan enter.*)

Nathan. (as he helps Malchius to seat himself) There, Malchius.

Malchius. Again this faithful stone becomes my altar, from which I seek the blessings of the gods.

Nathan. And may the gods look down upon thee tenderly. I have a blanket in my pack which I shall give thee ere I go to Nazareth.

Malchius. Thou art kind, Nathan. (*Nathan kneels to open his pack. Pilgrims enter and proceed across the stage. To them Malchius directs an occasional cry of, "Alms! Alms, ye blessed of the Lord!" Nathan places a blanket about the shoulders of his friend. The tempers this rather sharp rebuke with a friendly advance*) Just leave this to pilgrims travel in groups, affording intervals for the conversation of the two.) Well, Nathan, still they come like the tread of a great army on their way to see this wonderful healer. Ha-ha-ha! The miracle-working Carpenter!

Nathan. (tolerantly) Yea, Malchius.

Malchius. 'Tis said his wondrous cures have stirred the country throughout all Esraelon.

Nathan. (with quiet incredulity) Thou art a strange, unseemly creature, Malchius. While multitudes go daily unto Nazareth to be made whole, thou still remainest at thy begging-post, thy blinded eyes fixed on thy lust for alms.

Malchius. (self-pityingly) Yea, I am blind.

Nathan. Let not thy sightless eyes forbid thy soul to see the light that gleams in Galilee. Come, I will lead thee to the Carpenter.

Malchius. (raising a deprecating hand) Ah, do not weary me.

Nathan. I cannot understand thee, Malchius. Dost thou no longer hope to have thy sight returned?

Malchius. Yea, I still hope. (*as though to assure himself*) Yea, Nathan, I call the gods to witness that I long to see. It were blasphemy to think otherwise. I was not blind from birth, thou must recall. I, too, once walked without a staff or guide. I, too, once looked upon the glory of the world and bartered in the market-place for wares. Yea, I . . .

Nathan. Why dost thou not come with me then unto the Carpenter?

Malchius. Believest thou this man hath worked the miracles to which the wagging tongues of strangers testify?

Nathan. One cannot well deny the wonders one hath seen, my friend. (*There are excited cries and exclamations of praise off left. The strains of a song of praise are heard in the distance.*)

Malchius. What is the turmoil? Alms! Alms!

Nathan. (crossing and looking off left) A man is praising God—he holds a staff and leaps for joy—(*The voices are heard close at hand.*)

Abdon. (appearing) Great is Jeho-

(Now turn to page 224)

The Place Of Applause In A Preacher's Life

A Letter To A Ministerial Son

By William L. Stidger

"My dear Boy:

"I want to chat with you today about the place that praise and applause (some of the more facetious call it "Applesauce" in these days) have in a preacher's life. I consider thought on that subject important.



William L. Stidger

The day of 'Amens' to sermons seems to be gone. In my early days in the ministry, when a preacher had said something which was particularly worth while a chorus of 'Amens!' came back to him and he knew that he had the approval of his audience. Even in some informal churches today they clap their hands quite freely. That is good, and encouraging, but it is not at all general. Sometimes it gets to be a mere ritualistic habit and means little. I remember once when I was giving a lecture in an Iowa Annual Conference. I had spoken quite dramatically and feelingly of Theodore Roosevelt's death. I had swiftly summed up his characteristics and had ended with this sentence: 'And now the news flashes across the wires, and through the cables of the world, and on the front pages of the newspapers: THEODORE ROOSEVELT IS DEAD!' Then I paused, for what is called dramatic effect. And in that pause a much emotionalized brother shouted 'Amen!' The rest of the brethren laughed at him, and ever since that day he has been explaining away that 'Amen!'

"The English have a custom of what they call 'heckling' a speaker, and often it is disagreeable, but at least it is a come-back. It shows him what is happening in the minds of his hearers. The theatre has what they call a 'Claque' which means hired hand-clappers. We do not want that. It is bad enough in the theatre, for it is false. It is not a spontaneous response of an audience. And yet I think that we deserve and have a right to some kind of appreciation.

"We have historical authority to buttress this human desire for authority,

and perhaps we can learn something useful from it. Dr. David Smith says of what they called the 'early Rhetoricians' of Greek days: 'Inasmuch as the success of the Rhetoricians lay in their popularity, their aim was to catch the popular ear and hit the popular taste. And a prudent orator, according to Lucian, would obviate disaster by having a claque of friends in the audience ready to stimulate applause in requital of the dinner she had given them. One Greek speaker said: 'If you are at liberty to praise me then I am speaking naught.' He had good sense. Then Dr. Smith adds: 'Such was the manner of the Greek Rhetoricians, and it was imitated even to extravagance, by the Christian preachers, both eastern and western, even to stamping of their feet, waving of napkins and hats, uttering of approving and admiring cries, jumping to their feet and shouting, 'We therefore come to this desire for applause and praise both historically and by human nature. We are always up against that strange group of women and girls who come up to us after every sermon to tell us that we are the greatest preachers who ever preached. Son, beware of the Greeks bearing gifts! Beware!'

"The modern open forum is a fair and honest way to get the reactions of an audience and we all want that. I believe in open forums. We have several great institutions of this type in America, beginning with the old Ford Hall Forum in Boston which has been running a quarter of a century, with others scattered across the continent.

"The best applause and praise that a preacher gets, after all, is the love and friendship of little children and the affection of youth. I remember once during the days when girls were just beginning to bob their hair that, after church one morning an entire family came up to get me to settle a domestic problem. The father stated it. He said: 'Marge wants to bob her hair. Her mother says no, and I say yes. Her brother says no. She wants to bob it. We are a much divided family, but we have all agreed that you are to be the final judge. Whatever you say goes with all of us.'

"That was a pretty problem to put up

to your old Dad, but I faced it, for I saw that they were in deadly earnest. I looked at that beautiful girl and said, quite sincerely: 'Marge, you have the most beautiful hair of any girl in the church. It would be a shame to cut it. Everybody is cutting hair these days, so you will be different and unique if you do not do so. I would not cut it.' And she did not—and has not, even to this day. Three years later she got a part in a play in her university because she happened to have long and beautiful hair and that vindicated my judgment. That is the type of praise and applause that is worth while—not mere words, telling you that you preached a great sermon—but getting the love, affection and confidence of your people to that extent.

"One day a business man came to your old Dad's church, and later told a friend: 'I felt as if I'd been somewhere when I left that church!' That is praise worth while, son. We preachers have a right to that and we need it, and, if we deserve it, we shall verily get it. Another man said, 'You have remade my life!' Another said: 'I came to church this morning in the dumps, about ready to quit; to give up; and you have given me heart again!' Boy, that is real praise, that is worth while applause. I remember once when a prominent banker in my town was dying. His boys had been called home from college. There was a family conference, and one of the boys said to the mother: 'Now that father is dying, of course we want our preacher here!' Dear Son, that IS praise. That is the pay which I say is better than gold, yea than much fine gold. Praise is a good thing for a preacher. He needs it. Applause is fine. He needs that response also, but the best praise and the best applause is the confidence and love that people give him. That is the real praise to be sought after as one searches for gold mines and diamond fields. Yes, praise and applause have a real place in a minister's right of expectations, but it must be praise of the heart rather than of the hands; and applause from the lives of people rather than from their lips. That is eternal!"

"Lovingly,

"Your Father."

The Play's The Thing

(Continued from page 222)

vah! Aye, great and merciful is the Lord! Praise to the Son of God!

Pilgrims. (appearing with him)

1. Glory to Jehovah!

2. Praise to our God!

3. Blessed be the Nazarene!

Nathan. What is it, my friend?

Abdon. I was lame from birth. I dragged my way unto the Carpenter of Nazareth! He called upon Jehovah and I was healed! (He proceeds right, followed by the crowd.)

Nathan. Say on!

Abdon. I cannot speak of it for joy! Go from me, staff! (he casts his staff to the ground amid the murmurs of the throng.) I have a surer stay to guide my steps than thou! Glory be to God! (with upraised hands he exits right, followed by the people.)

Malchius. Alms! Alms! Give heed, ye blessed! Alms! (sorrowfully) See'st thou, Nathan? (Nathan, absorbed in the departing throng, does not reply.) Nathan! Nathan!

Nathan. Yea, Malchius. I am here.

Malchius. Behold how men forget me when they have wherewith to praise. These miracles are evil to my trade!

Nathan. Thou must come unto Nazareth! There is no further doubt that thou canst have thine eyes made whole! Come, Malchius!

Malchius. (doggedly) I first must think on it. When I was younger I was taken everywhere—yea, wherever rumors of a miracle were heard—and all for naught.

Nathan. But, Malchius, one must still hope! One must still trust!

Malchius. I am quite well-contented with the dark. I love to hear the shekels fall into my cup. I love to touch and handle them and guess their worth! There is delight in it thou canst not know! Ha-ha-ha!

Nathan. (astounded) Is't possible that there are blind who do not wish to see?

Malchius. (in defense) I tell thee truthfully, friend Nathan, it seemeth strange to me that this young Nazarene should seek to minister unto the rabble as 'tis said. It is not like a man to seek another's welfare than his own.

and takes up the paper.)

Nathan. But He delights in serving them. Therefore came He into the world.

Malchius. Yea, I have heard that He hath said He is a servant unto men.

Nathan. And it is true. He holds that love and sacrifice and service unto humankind doth constitute the beautiful in life.

Malchius. Therefore I doubt. It is not possible that such a man should rise in Galilee.

Nathan. Hast thou not heard how He did rout those from the temple who sold and traded there? "My Father's house," he said, "shall not be made a den of thieves." Hast thou not heard how on the sea of Galilee . . .

Malchius. It is too strange; too out of keeping with the ways of priests and kings . . . far too unreal, good Nathan, for the common man. When thou hast lived as long as I, then thou shalt see these bold reformers hold their passing moment in the play of life and then pass on. There is one way for them—yea, one, my friend, a long and rugged way that leads unto a prison or a cross.

Nathan. Thou wilt not come to Nazareth?

Malchius. Nay. I'll sit upon this faith-

Church Sells "Old Northwest Territory"

ST. PAUL'S Evangelical Lutheran Church, Vincennes, Indiana, Paul H. Maurer, Pastor, is about to construct a new building. To aid in financing the project it has a novel idea of offering for sale, in one-foot parcels, the land which the church owns. There are 14,000 square feet. At one dollar per foot this will bring in \$14,000. The fact that this land is located in the "Old Northwest Territory" adds to the appeal. The letter sent out by the church is as follows:

Dear Friend:—

This message comes to you from the Historic Old City of Vincennes, "On the Banks of the Wabash." A city famed in song and story, as you will readily see by reading the enclosed pamphlet.

In addition to these places of historic interest, you will also see a New Church, an Evangelical Lutheran Church, affiliated with the United Lutheran Church in America. I know you will want to take a part in its construction. We have outgrown our present place of worship and are now planning the erection of a modest, yet attractive House of God.

I am coming to you with an appeal for help. St. Paul's Church will be built on the sacred soil of the "Old Northwest Territory," soil hallowed by the heroic deeds of Clark, Vigo, Gibson, Harrison and Lincoln. Outstanding leaders in our religious, political, fraternal and national life have purchased a part of this land and have presented the same to St. Paul's Church. I want you to have a part in this noble work.

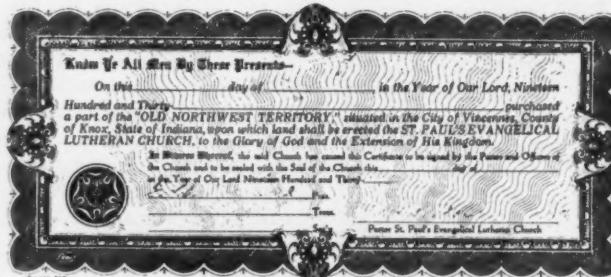
Will you please read the enclosed certificate, detach the stub and mail with your remittance in the stamped self-addressed envelope. Keep the certificate as a memento of your participation in the building of this beautiful Church.

And when you visit this great old city, please call on me, and I shall be glad to arrange a tour of the places of historic interest with the compliments of St. Paul's Church.

Cordially yours,

P. H. Maurer.

References: Vincennes Chamber of Commerce, American National Bank, Joseph W. Kimmel, Mayor, D. Frank Culbertson, Member of Federal George Rogers Clark Commission.



Certificate Given Purchasers

ful stone and wait until the gods pass by with alms.

Nathan. Malchius, Malchius; and wouldst thou sit in darkness evermore?

Malchius. Pray, let me think on it.

Nathan. Ah, Malchius—how my heart grieves to think One waits for thee in Nazareth! (Pilgrims, soldiers and children enter from right.)

Malchius. Alms! Alms! Hear, ye blessed of the Lord! Alms! (when there is a break in the crowd, a man drops a coin into the beggar's cup) Jehovah bless thee! Jehovah prosper thee, stranger! (Malchius fingers the coin greedily and touches it lightly against his cheek) Alms! Alms! (More pilgrims enter and Nathan and Malchius exit with the rest.)

Narrator. Let not thy blinded eyes forbid thy soul to see the Light that gleams in Galilee. But Malchius went his selfish way, following his cry for alms wherever it might lead. (The Narrator then exits. Jim returns. If make-up has been used he has removed it.)

Jim. How did you like it, Dad?

Webb. Who wrote that, Jim?

Jim. Oh, we sort of wrote it together. I know it could be improved and it will be, too, as we go along.

Mrs. Webb. It is splendid, Jim, just the way it is.

Webb. There is something true and challenging about it. (quietly) Where did you pick up the idea?

Jim. Maybe it was too big a subject for us to handle. But we thought we might bring out the fact that just as Malchius was physically blind so lots of folks are spiritually blind. Just as Malchius cared only for the thrill and touch of shekels, so there are people today who get a thrill out of nothing but money.

Mrs. Webb. (smiling) You'll get there, Jim. Keep it up!

Jim. (looking at his father) What's the matter, Dad? Didn't you like it?

Webb. (thoughtfully) Yes, very much. Too much, perhaps. I said there was something challenging about it. There are men in life today, beggars, business men, executives who have blinded themselves against principles of the Carpenter of Galilee. And I suppose until we change, until we are willing to have Him open our eyes we must remain blind. (after a moment of silence) Jim, I wonder if you'd ask Cleve to bring his folks over here tonight?

Jim. Sure. They'll be glad to come.

Mrs. Webb. Norman, I . . .

Webb. And when they're here we'll

(Now turn to page 228)



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



Evangelism And Today

By William S. Mitchell

Malden Centre Church (Methodist Episcopal), Malden, Massachusetts

I SCARCELY need to tell such a company as this that we are living in a poor day for religion. Neither is it necessary for me to take the time to explain why this is the case. But if this is a poor day for religion it is a poorer day for that part of the Christian program which we know as Evangelism. Those mighty forces which are changing our world and making a new world mind have certainly undermined and swept away and changed the very foundations upon which Evangelism was based. The old time authority of the Bible is gone and with it the fear, the hope, the authority of every form of evangelism. Modern materialistic science and philosophy have well nigh worked out man's faith in the supernatural, if not in God Himself. The refinement and the repression of modern culture have disciplined and repressed the emotions of men which in an older day were the chief dependence, after fear, of the older evangelism. Even the church itself, even those historic denominations which were born of evangelistic passion, whose genius it was to be evangelistic have well nigh lost their interest and their power.

Once the greatest attraction in the church's program and its surest crowd getter, today a revival is the poorest. We have seen in our own lifetime the power of evangelism as Mr. Moody conceived of it and magnificently demonstrated it, fade into a Christian indifference toward it, whatever the form. The days of tabernacle evangelism and those great, splendidly organized evangelistic campaigns of Billy Sunday and Biederwolf and others are gone. You can set their very peak and the beginning of their ebb tide with Billy Sunday's New York campaign. Plainly, even the Christian Church, even those great denominations born of evangelism, whose genius this thing is, no longer are as keenly interested in it as they were.

Some fourteen years ago, for a year, I filled the Chair of Evangelism in one of our great theological schools. That year, in that school and another of the leading seminaries of my church I came into intimate acquaintance with some 150 young men who were preparing themselves for the ministry. I was startled to discover that most of these students had come to feel that evangelism was an outgrown, worn-out thing, that it was all washed up. If those men 14 years ago felt that way about evangelism, what about today?

I venture the assertion that the vast majority of the men who have entered the Christian ministry in the past ten years not only are unfamiliar with the methods of evangelism but practically discount it as a method of Christian work. Those of us who are older think of it with wistfulness, as something once of mighty power which has passed. Those entering the ministry never think of it at all, save in a deprecating way. Most of them have never seen a revival. All they know about it is by hearsay and tradition. The church has abandoned evangelism as a part of its working program. That does not mean that it has abandoned seeking for members for the Christian church. Our Religious Educational Methods are furnishing us in splendid fashion recruits for the church, trained, prepared better than perhaps ever before in Christian history. We pastors are most zealous in taking new members into the church. But as a minister of 33 years experience, wide experience in various sections of the country, I know the majority of the members of our churches have come into them without the spiritual earnestness, the Christian experience which were the power of our fathers' days.

I am not here in this conference to talk to you chiefly about evangelistic methods, to give you some new sure-fire

evangelistic tricks which you can try on your own parish. I could do that, for I am fairly familiar both by reading and by personal experience with the mechanics of evangelism. I taught the stuff for a year. I ought to know something about it! I have been known in my communion as a friend of evangelism, an evangelistic preacher and pastor. But there is something more important today for us to consider than methods. One of the things which killed the old time revival was its substitution of human methods of commercialized ambition for the vital presence of the Spirit of God!

The most important question for the Church to decide in these trying days is whether we are through with evangelism for good, whether the method is outgrown by the church and no longer needed. We must face this question as ministers and churches and give it an answer which comes out of our own souls and the most earnest thinking of which we are capable.

We haven't been doing that, either as churches or as ministers. I have a suspicion that you have been doing about what I have been doing. You have been trying to believe it, trying to use it, until the meagerness of results, the lack of interest, and support, the discouraging heart-breaking uselessness of it all has permitted it to lapse into what Grace Cleveland once called "obsequious destitude!" You've quit, if you ever began, because the results couldn't justify the cost in time, in energy, in effort. How long has it been since there has been a revival in your church, and why?

Against these discouraging facts, and they are facts, as many of you know full well, permit me to set in opposition certain other facts about our world of this present time. Each one is aware that changes are taking place in our present world, forces mightier even than those which produced the Protestant Reformation.

tion and the Renaissance are moving in hearts around the world. Authorities tell us that our social order here in America has suffered greater changes since last March than those of the past hundred years. Something, someone, is shaking the massive structure of this world's governments, and industries, and economics, and nationalisms as the earth's convulsions in an earthquake move this solid earth and shake to pieces the cities of men.

Someone has said that the trouble with our times is that material progress has outrun our moral and spiritual progress. We have tried to build a skyscraper civilization upon a three-story moral and spiritual foundation and it can't be done! The wisest, most far-sighted thinkers among us are certain that only a moral and spiritual revival can save us from another Dark Age of history. The cracks in our world structure of government, of industry, of finance all run to the same identical spot! The moral foundations of society have given way. They have given way because we have lost the authority and the experience of a vital, living, commanding religion.

Glenn Frank, the President of the University of Wisconsin, says in his book *Thunder and Dawn*.

"I am convinced that any renewal of Western Civilization which is to mean more than a mere reestablishment of the old order of things must deal with the roots of life, must be in the deepest sense of the word, a religious movement."

Gaius Glenn Atkins in his book *The Making of the Christian Mind* tells us that religion is beginning to understand what is really happening is the loss of those elements of assurance and security with which the quest began!

The great need of this present troubled world is not more money, more things, or even more employment, more wages, more government. Its greatest need is a new and a demonstrable spiritual experience, a personal experience of God so definite, so vital, so sure that the world's doubts about God's very existence, about spiritual realities, about spiritual powers will be forever settled.

If this need has not something to do with what we are talking about here then I am through. This world needs God, a personal experience of God, and the church which throughout the ages has been the instrument through which mankind has obtained this experience has not any to give! Is even questioning whether the process by which this experience has been produced is outworn, outgrown! It is a tragedy of defeat and of poverty in spiritual vision and power! Either the church of Jesus Christ will waken to this crucial need and discover anew its ancient power or some new means will arise in human society to do what the church ought to have done and couldn't do!

These two pictures which I have sketched for you and this crucial need of our time are the basis for my unhesitating declaration that the biggest business of the church, of the ministry is not preaching or teaching or calling, or

administering to, it is to discover for itself and pass on to others the living experience of Jesus Christ!

Before that challenge what right have we to call ourselves Christians, followers of Jesus Christ if we do not attempt with every power we possess to bring to our world the spiritual renewal which it must have if it is to survive!

But this raises undoubtedly the basal question of Evangelism. Christianity is a contagion first and a creed afterwards. The creed only tells how it works after it has worked! You never knew the creed before an experience. How are we going to pass on a vital experience of God if we do not have it ourselves? How are men going to catch anything from us if we haven't anything for them to catch?

One night some years ago the Health Officer of Philadelphia discovered a serious case of small pox in North Philadelphia. Before midnight 10,000 citizens in that part of the city had been routed out of their beds and vaccinated. Why? For the very good reason there was something in their section of the city which was frightfully contagious! But there are churches which you know and I know where the only thing any human being is in danger of catching is cold from the glacial frigidity of the religion they keep in refrigeration!

Let us face squarely the fact also that religion is something more than merely an intellectual belief. I am not underestimating the place of reason in religion. I call myself a rational mystic and an evangelical modernist. But one thing I do know, it is going to take more than a belief to renew and revive the sceptical, disillusioned, bitter world. It is going to take the power of an earth-shaking experience. Modern psychology tells us that we are moved not by our beliefs but by our emotions. This has been the human secret of every great evangelistic movement, it is the power of an emotional spiritual experience. I do not mean by that all the excesses, and fanaticisms, and absurdities which have been called religious experience. I mean the something which made John Wesley a living power once his heart was warmed! The something which was the life and power of Methodism, of the Baptists half a century ago, the something which is the heart of the message of Stanley Jones and Rufus Jones today. Give us that with the reality of God behind it and a new spiritual epoch will begin in the church and in this world.

But that experience will need to be more than an individual experience of God. It must be a passion for a universal fellowship. Nay even more than that, it will have to be a passion for a new form of world society which realizes God's will for mankind.

This present hour our world is being flung back into those old divisive, antagonistic, conflicting nationalisms from which it seemed the idealism of the Great War had delivered us. Our political peril, our economic peril, our industrial peril, our commercial peril, our religious peril is just here. The Christian church is feeling this keenly in the present collapse of missions. The thing which we have lost from missions is only another form of what we have lost from evangelism. We have lost a passion sufficiently worthwhile to justify the cost of missions, to impel us to win our fellowmen. If the Kingdom of God idea could seize upon modern men as a commanding spiritual passion then we would have

the spiritual dynamic for which our world is waiting and without which our world is plunged back into the conflicts and the hatreds of the bitter past.

The spiritual passion we need must make our experience of God real, as real as the experience John Wesley brought to the Great Revival. But it must make our fellowship with other men, with all mankind, every class, every race, every nationality, every creed the commanding controlling spiritual passion of our hearts. It must so command us that it will affect our social relations with each other, our national and economic and political relations with other peoples. Nothing but the Kingdom of God in its fullest meaning for every human relationship will suffice. I have a suspicion that Kagawa's Kingdom of God movement in Japan is the kind of thing of which I am thinking. But it will need to be more than a social ideal. We have plenty of those now but they don't work. There is no power in them. It will take the convincing, commanding power which swept Northern Europe in the Reformation or England in the Great Revival and its evidence will be its power to change our present selfish, material ways of living to a new way which this earth has never seen before only here and there for a little while. The Apostolic Church had it—John Calvin and John Knox, and the Puritans caught a gleam of it—Kagawa has it. I think Mahatma Gandhi has something of it. We are awaiting a new world!

But how are we going to get this? Where can we catch it? And that question is far more poignant, yes, for you men here today, than words possibly can express. I think I know something about that question. I had a characteristic experience of religion. I joined the church when I was 8, moved as I believe by the Spirit of God. At 16 in the midst of the adolescent crisis I went forward seeking something I did not have. But nothing happened. For the next seven years I lived in uncertainty and doubt and agony. I questioned whether I was a Christian. I wanted to be, I sought to be, but always the same fruitless ending. I went into the ministry with this question unanswered.

Then George Coe's first little book fell into my hands. That was my introduction to the scientific spirit in religion. It saved me from my struggle. I found my temperament as accurately portrayed in Coe's *The Spiritual Life* as though it were my photograph.

Three years ago I had served one of the largest churches of my communion. I had built one of the great church buildings, I had some local reputation as an organizer and executive, I was carrying on a complex program of activities—education, social service, recreation, social, religious. But so far as I was able to judge there was not a suggestion of divine power to be seen. My preaching was that of a trained mind which kept itself thoroughly informed by wide reading, but there was no power in it to convert a soul. I had to confess to myself that I did not have this wonderful spiritual contagion about which I am speaking. Nobody would ever catch anything from me for I had nothing for them to catch. I had to find it for myself first. I remember a morning when I drove Stanley Jones over a hundred miles to his next appointment to get what I knew Stanley Jones had. If ever I have bared my heart to any fellowman

(Now turn to page 228)



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In The Beginning

By George Stewart, First Presbyterian Church, Stamford, Connecticut

EVERY one of us who is intellectually mature must live by some world view. Consciously or unconsciously we fit ourselves into the scheme of things which we imagine to be the real order of earth and air, of the wheeling, starry systems above us and of the human society through which we move for three score years and ten. For a large section of the people of this earth, of various religions, life seems valid, full of interest and satisfying. We know that we live in a provisional dualism, that we cannot achieve absolute values here save in small areas, that we are born into compromise, that we must face this honestly and by progressive approximations struggle for the ideal. In one moment we are tortured by the discrepancy between what we are and what we can be. At another we rest in the sure conviction that not one tear or one effort or one crucifixion shall be in vain.

All of the major arguments for the existence of God, from Thomas Aquinas through Spinoza and Descartes to those who are completely satisfied with the quoting of a text from the Bible, have, I believe, proved in vain in generating a living, vital, sacrificial faith in many people. Religion isn't all of the head, nor is it all of the heart, nor is it all of the feet. The purely intellectual and rational approach to religion is as futile as the purely intellectual and rational approach to music, or to art, or to letters, or to love. The biologist who dissects the rose into sugar and cellulose and certain minute particles of volatile matter we call perfume, and notes mineral salts which are deposited in its cells and which create its color, does not in the least describe the rose. There are impressions of the totality of an object or of an interest which are as important and as valid, and in some realms more so, than the purely intellectual approach.

Religion lies in one of these fields. It yields its mysteries, it provides its power, it supports with comfort, those who are willing to try its commands, to step out upon its promises, to yield their lives to what they believe the perfect ideal. It is in experience that men find God, find the reality of prayer, find that steadiness and reinforcement for life of which Jesus spoke when he said, "By their fruits ye shall know them."

One who bases his life upon dogma alone will in the end so refine and organize those assertions that he leaves no place for variance, no room for those of

a different religious experience. In the end the hard, unyielding insistence upon dogmatic purity leads to the Inquisition chamber, where in the name of the pure gospel of Jesus Christ an uncounted number have found death. Both Roman Catholics and Protestants have crimes committed in the name of the Lord of love which are worthy of the prince of darkness. Torquemada slew dissenters with torture. The Congregationalists who settled our beloved New England treated all who were not of their persuasion with medieval ferocity. The intellectual approach alone is not enough.

Nor is the emotional approach alone valid. The person who follows his vagrant impressions uncorrected by a critical spirit, one who works when he feels like it, who has an idea that his initial impressions and impulses are always sound and led of the Spirit of God, is not only doomed to personal failure but to leave behind a line of wrecked and broken lives. It is when men take the best thought they can bring to bear upon God, link it up with their most chaste and pure emotions, and test it out in the crucible of experience that the pure gold of faith and religion places its uncounted wealth in the palm of each believer. Experience is the key to faith, the key to religion, the key to assurance, the key to all the fine flowers and treasures of the spirit.

Take, for instance, the experience of loving! This can be described, but it can never be explained. It is an experience. Have we not all seen the cynical person who because of some early disappointment feels that there is nothing in deep affection, that men and women are guided by self-interest—have we not seen such a one fall in love? It may even be with some tawdry person, but the effect of that unselfish emotion ennobles and quickens his whole being. It brings new life to eye and cheek. It adds new firmness and resiliency to his step. Hands which have been clenched in niggardly restraint become open, forth-flinging and generous. No speculations about life, no books on psychology, no analysis of the outward signs, perversities or fruits of affection can ever explain that experience where man and woman enter most nearly into Godlikeness, where in pure and reverent affection they work with God in the creation of social life, children, home and society.

Discussions of love, intellectual adherence to the principle of love, the recita-

tion of creeds amount to nothing unless there be experience of love deep in our minds, our bodies and our hearts.

One of the most noted Christian writers of this century, a man from whom thousands of people are proud to trace some mark of kinship to lend the present generation distinction, a man noted as an outstanding Christian in his day, gave vent to expressions against fellow Christians which would have done justice to Genghis Khan or Tamerlane.

Witness this small portion of a letter of the Reverend Cotton Mather to his friend Higginson of Boston!

"There be now at sea a ship . . . called 'Welcome' which has aboard it a hundred or more of the heretics and malignants called Quakers, with William Penn the scamp at the head of them. The General Court has accordingly given secret orders to Master Malachi Haxett of the brig 'Porpoise' to waylay said 'Welcome' as near the end of Cod as may be and make captives of the Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshippers of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make good gayne for his ministers and people."

This man was able to write brilliant books about the nature of love. He was never able to understand its inward meaning. There are interests in life which open only to experience, an experience which is so valid that it does harm to no one, benefits all who partake, is so just that any one else would benefit from the same exercise.

Lay alongside this man who had the intellectual knowledge without the experience of love the picture of Livingstone and his wife moving slowly across the Kalahari desert! Here was one of the great figures of the last century, a man of astounding scientific capacity, with the heart of a lion and the tenderness of a gentle woman. In a rough ox-cart sat his wife and children. For days they went without water, their tongues swelled between their cheeks. Their guides rebelled, and they faced the lances of hostile tribes. But deep in their hearts were peace and quiet, affection not only between themselves but a belief that they were moving into the heart of Africa under the guiding hand of God, that

they were ordained from on high to break up the slave trade and to relieve millions of people from ferocious Arab traders who descended upon them like a scourge from the North, carrying off men, women and children to sell them in the markets of the world. Living-stone tested love not in the safe peace of a Boston study, but in the dangerous peace when he and his stood undefended, surrounded by all the depraved and savage and dangerous ways of heathen masses. One represented love in the head, the other represented love in every attitude of life.

In this way men find God—by the experience of loving. They may believe first only in a vague inchoate principle that right is different from wrong. They may have a reverent but confused conception of God. They may not be able to definite or describe him, they may think of him perhaps only as the principle of rough justice that runs through history. They may believe in him in terms of an old man, like unto our fathers or grandfathers. They may have faith in him in some tenuous, slight sense in many different manners. But starting where they are, now, today, their experience of loving and trusting him, they will come to know his power and his wisdom, his companionship and his guiding hand. Through the experience of loving men find more and more of the nature of God.

2.

Again, through the experience of respect men come to know God.

There are fervid passages and descriptions in the Bible which describe the Coming Prince as crushing his enemies beneath his chariot wheels, his garments splattered with the blood of mankind. One has a certain respect for military genius, or musical talent, or literary quality, or for the spiritual insight of primitive men. But one has more respect, more regard for the fundamental and eternal values which Jesus brought to life and which are recorded in the four Gospels. Men find God as they find their tates develop, or their skill increases, by respecting first the primitive and incomplete things and then moving on in the scale of evaluation until they discover and come to focus their respect, their approval, their assent (if you will) upon the best that they can see and discover.

Some of the most hideous buildings which this country possesses were, in the day of their erection, hailed as the ultimate in architecture. We develop by respecting the best we know at the moment. Some of the poorest work in every field was upon the day of its completion accorded ringing praise. But the race moves on, and whatever may be said of our present infirmities, in those lands and in those sections and in those homes where people have kept their heads steady, their speech honest and their hands clean there is a decided improvement even over a century ago in morals, manners and religion. Through selection and respect for the best ideas, through respect of one another, men advance. Through respect of God, not as a capricious deity whose anger we are trying to appease but as a just, loving heavenly Father, men come to appreciate him and to know him for what he is.

3.

But supremely through the experience of sacrifice men come to know God.

There is a phrase in the Bible which speaks of Jesus as a lamb slain from the foundation of the world. This is not Biblical metaphor. It is the exact description of every one who has entered with God into the creative process. There are no easy ways of achieving excellence. Children are born in travail. Societies achieve better ways of life through pain. The individual moves upward through no easy succession of pleasant days and nights, but through hard and sometimes crushing experiences. The history of the physical universe about us, of which we know only the alphabet, reveals enormous travail—Titanic processes upon every side, the pressure of ice sheets, the shrinking of the earth's crust which has thrown mountain chains thousands of feet into the air, the rise and fall of coast lines. But of course life is not all pain. The rearing of children is not all sacrifice. Public life is not all loss. But sacrifice is part of them all. Life is an alternation between joy and pain, light and dark, rest and waking, prayer and effort. We achieve the good and the abundant life by the gift of life. He who seeks to clean up politics or disease, he who attempts to better education or purify the church, will find the same experience of sacrifice which God through Jesus felt when he sent one perfect life to earth. We cannot complain of these things. He who blows the flame must not whimper if a few sparks blow back into his face.

Through loving, through respect, through sacrifice, men come to know God as not only the august judge and creator of this and of all worlds, but also as a fellow laborer in the dusty ways of earth.

And what a difference it makes when in the world view of a mature person there is not so much an identical idea of God as an adequate idea of him!

In one of the early war books, *Field Ambulance Sketches*, the anonymous writer portrays the life at Passchendaele in 1917. With a crowd of stretcher-bearers he was awaiting the zero hour, playing cards. Later, when the show started, a man with no face was brought in on a stretcher. This man had something upon his heart, a last message to give. He wanted to make himself right with the world, with God, before he died. He had a confession to make. You will say it is a trifling affair, but to him it was momentous. He had stolen a pot of jam just before the grenade had done for him. He wished to make everything right before he died. The sin, the peculation, the theft (if you will) was a trifling matter which any soldier would forgive, but the impulse to make confession, the impulse to align his life with the plumbline which God lets down into the midst of the world, is important, perhaps more important than the loss or the gain of the War.

Formal proof is well enough, mere impressionism has its place, but it is in the living tissue of the day's work that

men find God, by loving as he loved, by respecting him as he respects us, by entering into the deep travail of sacrifice out of which all new life is born.

"In the beginning God," yes, and God at the ending!

Evangelism and Today

(Continued from page 226)

I did to him, but he could do nothing for me. I had read everything he had written. I had studied his account of his own experience but my life didn't work the same as his. Though I did the same things, made the same consecration, nothing happened!

Then one day I went down to have some time with Sam Shoemaker, and I got something that more or less has been a vital thing in my life. May I say that I think if the hunger and powerlessness of life in the name of God and service were in my heart again I would go anywhere, do anything, humble myself in any form to get that something which is the heart of this thing we are talking about. If we do not have that we cannot do anything for men.

What about a method? There is not a man wise enough to tell us. I have faith to believe if there somehow can come into our souls the passion in a larger measure than it has ever had in any evangelistic age, so that it will become a social passion, not a social reform, but a passion of love for every man, for all men, a passion to see this world become God's and belong to him, to be ruled by him, so commanding, so convincing, so compelling that it will send us out with passion in our hearts to share with men it will find its expression, methods, and means. But if we have not got it we cannot give it, and the world needs it as never before. And some day, somewhere, let us pray soon, the thing is going to kindle and break. Why not on this glorious spot lighted by the torch fires of that great soul, Dwight L. Moody?

If ever an hour called for a passion that will somehow interpret for Jesus Christ all these things, the vital needs of our world today this is the hour, and when that comes we need not worry about finding a form of expression; it will express itself, but it will be evangelism for today.

The Play's the Thing

(Continued from page 224)

talk over lots of things. Maybe we'll see if we can't get some costumes and properties for your group.

Jim. You're all right, do you know that, Dad?

Webb. You're not such a bad old beggar yourself. Run along now and get cleaned up.

Jim. I'll be ready in a minute. You haven't any idea how good it feels to have one's eyes open again. It's no fun being blind—even in a play! (He exits. As Webb turns to his wife the curtain not get sentimental about it. I can't be any different than I am. (temporizing) I wasn't rude to him, was I?

Cast thy burden on the Lord,
Only lean upon His word;
Thou wilt soon have cause to bless
His unchanging faithfulness.

—Rowland Hill.

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How Often Shall I Forgive?

By James Reid

And Peter said to Him, "Lord, if my brother sin against me, how often shall I forgive him, until seven times?" Jesus said, "I say not unto you until seven times, but until seventy times seven."

Matt. xviii.

THREE are many points in life where the way of Jesus comes right up against our natural inclinations and prejudices. If it does not sometimes face us with some unwelcome challenge, it is time to examine our Christianity and find out whether it is real, or only a colored or colorless imitation. The writer of "The Christ of the Indian Road" quotes a judgment that gives a good deal of food for reflection. He says the trouble with many people is that they are so deeply inoculated with a mild form of Christianity that they are proof against the real thing. One sometimes wonders if we are not so familiar with the message of Jesus and so accustomed to pick out of it what is agreeable to our needs or comforting to our hearts, that we miss the staggering nature of the way that Jesus proposes to us to take.

And one of the points where His challenge comes right up against our natural inclinations is this demand for forgiveness.

In the talk before Peter asked this question, Jesus was dealing with the problem of what we are to do with the man who has done us injury; the man who breaks brotherhood in the church, for instance; or the person who from some habit or some irritable selfish temper, makes trouble in the home or falls out of friendship. And Jesus says he is not to be left alone, much less to be cast out. He is to be sought out in love. He is to be pursued, in the effort to make him see where he is wrong, that he may be restored. In a word, the keynote of all our dealings with such people is to be the way of constructive friendship. We are to take every means and go all lengths in patience and trouble, to restore brotherly relations. "If thy brother sin against thee," says Jesus, "go and tell him his fault between him and thee." Be quite open with him about it in love. Go and explain to him quietly and frankly where he has hurt you, not with a view merely to getting an apology for your wounded pride and your offended dignity, but for the sake of saving the man from some habit or weakness or selfishness which is spoiling his influence or poisoning his life. That is very simple. But if we think of it for two minutes, we will see what a difference there is between what Christ suggests and what we generally do, when someone hurts or injures us. The usual way is to be offended, to hold our heads high, to pass our brother with a cold look, which is often the first intimation that anything is wrong. The result is that it is we who put ourselves out of fellowship and have to be restored by some palliation of our hurt pride or offended dignity—a thing which Jesus never contemplated. That way lies no hope.

Our Hearts Free From Offense

The first thing we have to make sure of when any injury is done, is that our own hearts are free from the pride that takes offense. That is the first victory of the Christian spirit, the victory over ourselves. "No man," says Emerson, "ever had a point of pride that was not injurious to him." No man is of the best use to the cause of Jesus Christ or to His church who has a touchy and easily offended spirit. There is nothing that so easily and effectively darkens the windows of our soul against the love which might redeem both us and others. The second thing He bids us do is to make what a well-known writer calls "an adventure in friendship"—to stretch out our hands to unlikely people, to unlikeable people, to unfriendly people, to people who are difficult, that through our friendship we may win them to a better mind and link them on to the Christian fellowship. And among those adventures in friendship the most profitable may be with people who have deliberately broken friendship, or have fallen, through some sin or ugly habit, out of the Christian way. That method was His own. Look at His victories with people—they were all won by these adventures in friendship. He identified Himself with those who were outcast from society: time and again He ate and drank with publicans and sinners. Take the case of Zaccheus, a man whom everyone cold-shouldered—a social pariah wandering through the streets of Jericho like a lost dog, meeting only hard and icy glances from the respectable and the religious, who should have been his friends. But when Jesus went to Jericho where there were many homes that would have been open to Him, for He was still a popular figure, it was the home of Zaccheus where He chose to find a lodging and where He found a tremendous welcome and won Zaccheus for the Kingdom of God. That is the method which Jesus would have us adopt. There are people on all sides who are waiting for the hand of this constructive friendship, and looking for it where they have a right to expect it, in people who belong to Jesus Christ. Do they always get it? A friend said to me that if he had done wrong and got into trouble he would far sooner take his trouble to a man who made no profession of Christianity than to one who was known for his religious zeal. He said he would find there something far more human, more sympathetic and understanding, than within the ranks of the Christian Church. And in "Escape" where Mr. Galsworthy pictures the convict seeking shelter in various places, and among them the home of two sisters—it is the religious sister who wants to give him up to the police. I cannot think that that picture would be true in many cases. But it points to a danger. The danger is that the Christian would be so shocked by what the man had done that he would never see the man behind—with his aching heart and his tangle of miseries. The last position for a Christian man to take up to one who

has done wrong is the attitude of cold aloofness or hard censoriousness. That only widens the breach and hardens the heart. It may even shut against the sinner the gates of the Divine forgiveness by making it impossible for him to realize it in a living contact; for we all mediate God to others whether we are aware of it or no. A friend once told me how she had gone to a girl who had fallen, to make an adventure of friendship. After they had had a talk together, she said, "Now you can believe that God forgives you, can't you?" And the girl looked up and said, "How can I help believing that God forgives me when I see that you forgive me." "I have seen thy face," said Jacob to his brother Esau, when that brother whom he had defrauded had met him with forgiveness, "I have seen thy face as it had been the face of God."

All that was the kind of point which Christ had been making. But just then Peter, who was nothing if not practical, put his question, "Lord how often shall my brother sin against me and I forgive him?" How long are we to put up with people who go wrong, breaking brotherhood, failing and failing. How much are we to stand? Doubtless he had someone in his mind, someone who was a constant thorn in his flesh. And who has not? How long is this forgiveness to go on? How often shall my brother sin against me and I forgive him? Until seven times? And Jesus said to him, "I say not unto you until seven times, but until seventy times seven"—that is until times without number, until times without end. In other words there is to be forgiveness to the uttermost. "There is to be no end to your forgiveness," says Jesus. "You are never to give people up, never to make such a break with them that they and you will not be able to get together again. You are always to keep the door open from your side even though it may be shut from the other." It is staggering. We get into the way of thinking that if we give another person who has injured us one chance or two chances or more, we have done our best, and we feel justified at that point in washing our hands of him and bolting the door. What does Christ mean? It is very simple. We are never to allow anything that another may have done either to us or to society, however deep the injury or however much it may be repeated, to stand in the way of our effort at constructive friendship. We are never to let anything block the pathway by which the love that redeems may flow into his life. We are to look on him as a soldier might look on a citadel held by barbarians, that had to be won however much it might cost in wounds or blood, in order to bring it under the influence of civilization; though the weapons with which we fight to win this citadel are not the weapons of force or vengeance, but the weapons of love and patience—the weapons of a constructive friendship. In other words our sinning brother challenges us to a redeeming task.

This Counsel Not Palatable

Now this counsel is not very palatable. The reason is partly because we do not understand it. For one thing we do not really understand what Christ means by forgiveness, though forgiveness is one of the keywords of the New Testament. The common idea is that it is the annulment of a debt or the cancelling of an account. Someone has done us an injury. We might justly pay him out; but we refrain from doing so. *That*, we imagine, is forgiveness. We might take him to court for instance, but we agree not to prosecute; *that*, we think, is forgiveness. We find he has done us a bad turn in business we might retaliate in kind, but we forbear—*that*, we think, is forgiveness. He has brought us to shame and we will not take any active steps against him, and *that*, we think, is forgiveness. But that was not Christ's idea of forgiveness. It falls far, far short of it. Forgiveness is the effort to win the man who has offended us, into fellowship. It is far more than refusing to exact the penalty, wiping the slate on which his offense is chalked up. We can not talk properly of forgiving the sin at all. It is the man who is forgiven. And forgiving the man means restoring him to friendship, turning the enemy into a friend, taking steps which shall bring him to change his mind, so that he will become our ally and not our foe healing the break. If you take the story of the prodigal son as being Christ's picture of what forgiveness means, you will find that the father's attitude to his son goes much further than merely canceling the past. There is indeed not a word said about the past. We cannot be sure that the past was canceled; so far as the son could put it right, he would have to do it, would want to do it, when he had become right himself. But the father wants the son home—no longer a stranger, but a son; no longer against him, but with him in everything. He wants fellowship, not a kind of cold neutrality, but a loving bond. He wants to start those frozen springs of love and trust flowing in the channels of his son's life. That is what forgiveness means with Jesus—not a cold aloofness that refuses to punish or take revenge, but a warm effort of love to construct a friendship out of that estrangement. That effort, said Jesus, must never cease. We must never allow anything which another does to us to dry up the stream of love. We must never cease to seek to redeem, however much there may be to try our patience. We speak about forgiving people when they have repented. Jesus' way is to forgive people in order that they may repent. In fact, the forgiveness is too poor a word. As someone says, Jesus means so much more, that He makes it an almost meaningless word. In this incident Christ stretched the word to fit the loving spirit which He demands, till it broke in His hands. Until seventy times seven! He did not wait till men repented before He offered forgiveness. For in the very hour when men were putting Him to death on the Cross, amid the jeers and curses and the very wounds of agony while they were breaking His body, He prayed, "Father, forgive them, for they know not what they do." His forgiving spirit flowed out to them even there in an effort of friendship into which there gathered His whole mind and spirit. Nothing they had done Him, or were doing, stemmed for one moment the flowing of that stream of healing and

redeeming love. Nothing could ever make Him less their friend. Nay, their very blows only released in that heart of His, a deeper love, a deeper compassion, for those who could thus crucify love—a love whose glory burns undiminished through the centuries, still the greatest thing in all the world, so that we need only open our hearts to its blaze to feel it flooding our nature and burning us clean of evil. And this forgiveness, He tells us, is God's way. Doth not He send His sun to shine on the evil as on the good? It is not because He does not care. It is because nothing can stop His loving. Man scars and tortures the earth with his strife and warfare, and God gets to work even on the scars, to cover them with flowers and bring life and beauty into the place of ruin and death.

That undiscouraged love is what Jesus means by forgiveness. It is the spirit of constructive friendship that seeks to restore to fellowship and bring love out of hatred and peace out of strife. Dr. Grenfell in his reminiscences tells a story from his medical days which illustrates this spirit. A woman was brought into the hospital dying of burns, which had been caused through the drunken cruelty of her husband. It was the climax of a long series of blows and insults. The police took him in charge, brought him to the hospital to see her, and tried to extract some word from her dying lips which would convict him of the crime. She looked at him steadily for a moment and then, with what was almost her last breath she whispered, "It was an accident." Strict moralists might blame her. But it was love still there, still seeking to reach and win his heart. And

The Meaning of Friendship

surely that love saw deeper than the sense of injury can see, saw the efforts he had made, the tragic forces working in his mind to twist it, and all the things that had poisoned his better nature. The more we see into the secrets of other lives and what strange hidden handicaps they have often had, the more we are content to leave judgment to God. It may be that some of the things which we call deliberate cruelty or selfishness are, in the sight of God, more like accidents than we realize. What the result was, Grenfell did not know—whether that flame of love had power enough to break through into the dark soul to burn it clean. If it is true, as Paul says, that love never faileth, that there is something in a love that "suffers all things and believeth all things," that is finally irresistible—then we can hope. We can be sure that eternity will solve many of our baffling human problems, when the glamour of earth will have been broken and love will have power to shine clear. And surely there are people, shackled on earth by forces they know not, that heaven will release, and love is the thing that will free them; love that will "come full in play." "Love never faileth," even though, here, it may seem to fail. In any case this is the redeeming way, the forgiveness that comes of a constructive friendship. "How many times shall my brother sin against me and I forgive him?" "I say unto you, until seventy times seven."

But, of course, we must get a clear view of what this friendship means. Love is not sentimental weakness that is ready to pass over wrong, because it involves too much trouble to do anything else, or because it hates a disturbance. Love is valuing people for their spirit, valuing them as the children of

God. Love is therefore constructive of personality. And if love is to be constructive of personality, it must be ready to do what is truly best for the spirit. It may be best for the person who has wronged us to be brought even by stern ways to realize his sin. It may be best for him to suffer, to be brought up against hard facts. It will be best for him to be faced up with the wrong he has done and made to put it right. There is a real place in society for redemptive suffering: only that suffering will never, like much of the suffering which society now imposes, be vindictive. It will never be imposed as penalty; it will always be redeeming. It will always have the criminal in view: not the satisfaction of the community in the fact that he has got what he deserves. There is no conflict between love and justice. For justice means giving a man his due, and a man's due, according to Jesus, is what he needs for his true life—to become a better man. It is always difficult to reach this point of view. We cannot help feeling happy when a criminal or a wrong-doer has got into trouble, because we feel he has got what he deserves. It is generally ourselves we are thinking about, our self-protection from such as he—hardly ever the man who needs to be delivered from himself, and won into a new respect for others, which would make him proof against his own selfish impulses. It is always the *man* Christ is concerned with, how he is to be won into a friendship which will redeem him.

The same thing is true of our complications with other nations. The day is past when we can be content with agreements that keep us at different sides of a fence, absorbed in our own rights. We can no longer think first, or only, of our own rights, even when these have been infringed. The way of peace in a world like this can be found by no other way than by the way of constructive friendship that will suffer and be patient even against its own interests. Peace is never an agreement of brigands not to shoot each other. It is a league of friends for whom interest and fellow-feeling are so close that for one to hurt the other would be to hurt himself.

But to reach that in individuals or nations or classes means suffering. The way of constructive friendship for Jesus was in the end the way of the Cross. It was the way of misunderstanding and trouble and finally of wounds and death. But the way of love conquered, as we see in the case of Judas, and Paul, and the centurion at the Cross, and the dying thief. These were but the first fruits. And this world is only the sowing time. The harvest of love laid down lies mostly beyond. For the way of love takes time. We have to wait. But the way of a constructive friendship is the way that is secure. It is God's way with us. It is His redeeming love on which alone we rest our salvation. "I believe in the forgiveness of sins." How gladly we say it! That is the window by which we look out on hope for ourselves, the light through which we find peace. But if this creed is to be real, it must mean for us more than God's forgiveness of ourselves, as His method. It must mean—I believe in the *forgiving* of sins. I believe in friendship. I believe in the way of redeeming love. I believe in the love that beareth all things, believeth all things, hopeth all things, as the policy of men and nations. That was what Jesus meant when He taught us to pray. "Forgive us our sins as we forgive them that sin against us."

To Keep Stewardship In Giving

DURING the past generation the idea of Christian stewardship as a basis of church finance has persistently and consistently gained ground. Under its influence church budgets increased, ministers had salary increases and the general material program of the church prospered. The emergencies of the depression have curbed the growth, and financial reverses have cut deeply into church incomes. Puzzled by unprecedented conditions churches usually do one of two things. Some lose their sense of balance, throw all that they have learned about church finance away, and rely on sales schemes and other stunts to secure money to run the church. Others believe that stewardship has definitely proven its worth and they seek to strengthen it, even in the time of financial depression.

This writer feels that one of the great dangers facing the churches today is this willingness to forget the fundamental laws of stewardship. Every week brings its evidence that methods of money raising, which cannot be commended, are gaining ground. Bazaars, questionable recreations, raffles, sales schemes make a bid for attention—and get it. "Easy money" offers its lure. If most churches would take time to sit down and think they would find that it is both unwise and unnecessary to yield to such appeals.

The Every Member Canvass

The every member canvass is still the very best method of raising money for churches. It has many variations, of course. But in the last analysis it simply means that every member of the church will be given an opportunity of making a pledge to the church. Sometimes churches which have difficulty in meeting their budget needs can find the solution to their problems in a better and more efficient method of making the every member canvass.

One church lacked ten per cent of meeting its budget of \$5000.00. The prospect cards used in the last canvass were called for. We went over them very carefully. There were 275 prospects; the visitors had reached but 210. In other words sixty-five of the prospects had not been seen. A supplementary canvass was organized and these prospects reached. Not alone the five hundred dollars lacking were pledged but several hundred dollars more. You have to sell a lot of chocolate to make five hundred dollars profit. Before go-

ing off the "Every Member Standard" it is well to see if you have exhausted all of its possibilities.

Better Collections

Another place for churches to look for money is in the method of collections. We probably lose more through failure to collect pledges made than any other one cause. Every church should send to its subscribers a periodical statement of his pledge and the amount which has been paid. I favor, at present, a quarterly statement. In normal times a monthly statement may have been better. But the best plan now is to use a quarterly statement, with special follow up appeals in between.

We have a new situation in church finance. A stereotyped statement is no longer sufficient. Sometimes it, alone, will work injustice. In other cases it is not strong enough to get results. We have some people who have lost all their possessions. They have no income. Pressure upon them to pay their church

pledge may be a very unfair thing. It is more essential that the church seek to maintain their morale than that it get their money. Then we have other people who should pay their pledges promptly.

It stands to reason that we must use different methods in trying to reach these various classes of folks. Deal gently with those who have felt the force of the economic storm. But do not be afraid to press others who have means and should give. Use special letters, telephone calls, personal visitation to press home their obligation to them. A quarterly statement with this kind of follow up work in between will get results.

Of course, in any plan for collections the bookkeeping system plays an important part. Every church, large or small, should install some method of financial bookkeeping, which gives an accurate record of all receipts and expenditures. It should provide some method of double checking so that the membership may be assured that the

Penny Shares

THIS plan which is now being promoted by the Church Budget Bureau of Elyria, Ohio, was developed by E. J. Bond, pastor of the Methodist Episcopal Church of Elyria, and was first used in that church. It is builded around a plan to have the members agree to buy shares in the expense funds of the church at the rate of one cent per day. One cent per day will pay for one share; two cents per day will pay for two shares, and so on.

The Elyria church has seventeen hundred members and its publicity shows some revealing things to be accomplished by this method of financing. For instance, the circular says:

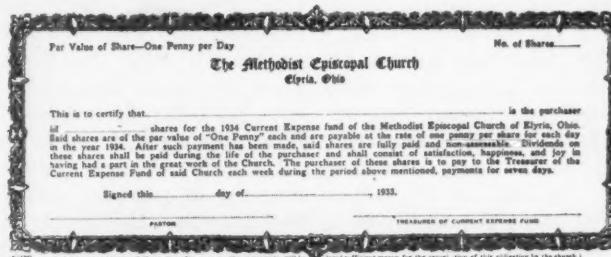
1. 1700 church members purchasing

one share each raises \$6205.00 annually.

2. 1700 church members purchasing two shares each raises \$12,410 annually. This, with our pledges, would pay the current debt and nearly meet our budget.

3. An average of three shares for 1700 members will clear the entire debt away in one year and leave a balance of over \$2,000.00.

Payment on the shares is to be made in weekly, monthly or quarterly periods as desired. Three different stock certificates are printed to fit these needs. A cardboard bank for home use helps the saving scheme at that end.



One of the Penny Shares

matter of accounting is not in the hands of one man. In the larger churches with full time secretaries this is provided. For the smaller churches I would recommend that a financial secretary take the Sunday collections, open envelopes, count the money and turn the amount over to the treasurer, receiving from him a receipt for the weekly offerings. In case it is not wise to change the system to elect a financial secretary a committee from the official board can meet at the close of each service to count the money and mark the envelopes. The cash then goes to the treasurer for deposit for which he gives the committee a proper receipt. One cannot over-emphasize the necessity for a church to have a good system of accounting. It will banish evil suspicion and build confidence throughout the organization.

Raising Special Funds

After the best possible every member canvass and every effort for collection many churches still need money to meet their minimum requirements. Then is the time to look around for some special way of raising money. This is the time that the temptation to "easy money" becomes the greatest. Some one comes along with a sales scheme in which the church will receive a small profit. It looks easy, but it isn't. I have often wondered who the individual was who invented the idea that it is easier to get a person to buy an unneeded article for a quarter than to persuade him to give the money outright. Churches cannot be financed by these various sales schemes.

There are many plans for raising supplementary money which do keep in them the basic principles of Christian stewardship. I will mention a few. One of these is an old and tried method known as "One Cent Per Meal." It is simply a sacrificial scheme wherein all those who co-operate plan to save one cent on each meal, three cents each day, ninety cents each month and turn it over to the special fund. Now most of us can do this. It does not look very large. But if one hundred people, in your church, will follow this program for one month your special fund will have ninety dollars. That is worth while, isn't it? Cardboard coin purses to hold the savings may be provided as a part of the service.

A program very similar to this but having added to it the appeal of novelty is the "Loyalty Stamp Offering." In this plan all those who promise to co-operate receive a little stamp book which will hold fifty loyalty stamps. The stamps are placed on sale at all the services and social activities of the church. They are sold at five cents each. The stamps used are usually very attractive, printed in colors, and have some kind of loyalty appeal implied.

Sustaining Memberships

THE First Christian Church of Plymouth, Pennsylvania, met the need for a new way of finance in a different way. It offered sustaining memberships for sale. These were issued in denominations of five dollars and up. Buyers of the five dollar memberships would pay at the rate of forty-two cents per month.

The church has its own printing press and prepared suitable bonds. They were printed on one of the bond forms sold by the publishers of this magazine. If you are interested in this type of finance we suggest that you write Edwin Wylie, pastor of the church, and ask him to quote you a price for printing the necessary coupon certificates. It will help your church and his.

In writing about the new plan, now in effect, he says:

"The result has been most gratifying; instead of being simply a financial uplift, it has become a spiritual power. Fifty per cent of the bond issue was accomplished the first day, a result never achieved here by the every member canvass. Working girls consecrated themselves to the task and subscribed for one hundred dollar bonds."

Envelopes were provided for membership purchases. In putting the monthly payment in the envelope the proper coupon was clipped and placed with the offering. This assures proper credit. It is a good idea and will appeal to many churches.



One of the Certificates

One may buy one stamp at a time, a half dozen, or any number which may appeal to him. One church which has used this plan to try and secure money due on past pledges has, at this writing, an income from these stamps of twenty dollars per week. One big advantage of the stamp plan over similar schemes of saving is that the church begins to receive an income as soon as the first stamp is sold. In the "One Cent Per Meal" plan many things may happen before the money is actually turned over to the church. But when Loyalty Stamps are used the church gets the money beginning with the first sale. It is a practical, workable plan through which a church may raise a special fund of several hundred dollars.

A plan very different in character is the special gifts plan known as "Our Book of Golden Memories." This consists primarily of a beautifully bound book in which are placed pages as memorials to deceased members of the church. It provides something which the average church very much needs. Most of us pay scant respect to the memory of the average man and woman

who passes from our fellowship. This book provides that.

Another method which I have seen recently appeals to me as having many possibilities. It is known as the joy tax. Members of the church are given boxes or envelopes for collecting the tax as it is paid. At the close of a tax one is urged to think of the good things which have been his during the twenty-four hours passed. Taxes have been paid on gasoline, medicine and many other things during that time. Why not a few pennies for the blessings from God? This kind of a tax has produced for, at least, one church. It might do as well for yours.

There are many similar plans which an ingenious mind can produce which will keep to giving and avoid commercial schemes. Do not give up the effort until every effort has been made. The collapse of stewardship would be one of the major losses of the depression. We should not permit our churches run after "easy money." At least, not yet. For there are still giving possibilities through the laws of stewardship.

• THE EDITORIAL PAGE •

The Age Of Hysteria

M R. H. G. WELLS, in his volume, *The Shape of Things to Come*, calls this period into which we are entering "The Age of Frustration." I prefer "The Age of Hysteria." It better expresses the extreme nervousness and fear which characterizes present day society. We go about our tasks as deer feeding in the forest. The sudden explosion of a gun sends us hurrying in all directions. One day we deliberate and debate, sane human beings, the next day we join the lynch mob or commend the official who sanctions such a course.

One thing is evident. Our years of training in democracy have not developed in us a sound method of individual or social control. No one, in America, would argue that the modern man is a better thinker or more conscientious executive than were the men who framed the Declaration of Independence. If we surpass them in any respect it is in our demand for personal liberty.

This is a day in which anything might happen. A few nights ago I saw ten thousand fans cheer themselves hoarse as a two hundred pound wrestler kicked his opponent in the stomach and won a hotly contested match. A few days later a service of Thanksgiving in which both churches and civic organizations united brought out three hundred people. Office holders elected by huge pluralities, today, pass out of office in a few months by just as tremendous defeat. Voters tell you that they know nothing about principles. They vote for the man. Which usually means that they vote through their emotions. A popular idol of the people who very nearly was elected to the presidency loses his popularity over night because he dares to assert that he believes in the old principles of thrift and individual initiative which characterized the past. A few years ago he would have been incarcerated had he taken a different position. Supposedly well balanced legislators rush to the repeal band wagon, hysterically climbing aboard and repeal comes before any method of future liquor control has been thought out.

There is a great responsibility placed upon the minister of this period. He must think straight and deal with the eternal principles. This is never a popular program in an age of hysteria. The man who tries to deal fairly with the great facts of history will see others gather greater crowds and gain greater popularity. That has always been true. He will have to find his reward in some other way. Perhaps it will come with increased insight into the real opportunities of humanity.

A Cleveland church recently used the following sentence on its bulletin board:

"Every member in this church has a right to think for himself."

"How much better it would be," comments a newspaper columnist, "if every member had the ability to think for himself."

Social hysteria is usually produced through the desire to get, immediately, something we think we are entitled to; social control results from the effort to meet the needs of the world.

Minimum Requirements For Ministerial Students

T HE Church has awakened to a realization that it has more preachers than it can use.

An article in a popular monthly states that there are 20,000 without employment. Seminary graduates are looking around, in vain, for a chance to serve. Church leaders and the seminaries are beginning to get worried over the matter. There are many serious conferences to reach some solution.

The one which is uppermost in the minds of most men is that a better selection of ministerial candidates, with a weeding out of the unfit, may help the situation. Among the proposals are the necessity of higher scholastic standards for entrance to accredited seminaries, four years of work instead of the usual three, and a greater severity in examinations and class requirements.

These are all good. But they do not give the complete solution. If there is anything which the church does not need, today, it is an educated clergy, skilled in academic theology and religious literature, but lacking the human touch, spiritual courage, and the social appeal. If we stop after increasing educational requirements for students we have gone but a little way on the road to a solution.

In addition to scholastic requirements there should be a study of the candidate to see how he will measure up on the following items. I appreciate that the examiners must assume, in this respect, somewhat the role of prophets for many of these qualities will not be visible in the youth. But after inquiring about his Latin and Greek, philosophy and Hebrew, try and learn these things.

Is he interested in people?
Will he radiate optimism?

Is he emotionally stable?

Is he able to stand on his own feet, free from the idea that a clergyman is to be patronized?

Is his humor healthy or unclean?

In case of conflict will he put Christianity ahead of the Church?

Can he take failure?

What is his attitude toward women?

Is he willing to wear out shoe leather as well as a study chair?

Is his life Christ-centered?
Has he had a definite religious experience?
Is he a whiner or a builder?

Will he grow in wisdom and in stature, in favor with God and man, after ordination, as he seeks to serve in a world which is not friendly to Christian idealism?

And, of course, these offer but a starting place. But they are surely as essential as conventional scholastic training and university degrees. Bring on your higher educational requirements, but let's not forget the other qualities.

Playing By Ear

THE New England Yankee was asked what he thought of the new preacher. He hesitated for a moment before making his reply and then said, in the best Coolidge manner,

"I think he plays by ear."

It was a shrewd observation and aptly spoken. Many ministers play by ear. Before deciding on any program they listen for reactions. They like to find out what people are thinking. Even their prophetic message is changed by the popular attitude toward the subject.

I well remember the instance of a candidate who came to the vacant pulpit of a church. The committee feared that his theology, as expressed in the sermon, might be a little liberal for the congregation. It told him so.

"Give me another chance," pleaded the preacher. "I was unfortunate in my choice. I

am sure that next time I can present a sermon which will be satisfactory." And he did. And moreover he has never, from that time, violated the strictest requirements of orthodoxy. He proved to be a fine player by ear.

To the popular mind the clergyman is a great deal like a chameleon. He can change his color to suit the local situation. Lay leaders in the church usually overlook a lot in their preachers if they are sufficiently grounded in the fundamentals of being all things to all people. Our training in democracy has led us to feel that the voice of the people must be the voice of God.

Perhaps it will not be out of place, right here, to point out that certain great prophets did not play by ear. Amos, Hosea, Jeremiah, John the Baptist, these men did not construct their programs after listening to the will of the crowd. Their messages ran counter to popular will. The apostles did not play by ear. We may doubt if progress is made by this type of playing.

Probably the safest way for one to wean himself away from play by ear is through the effort to acquire an educational outlook. This enables him to recognize the voice of the people. But the knowledge is used only to reveal the technique of leadership which is to be employed. Such a leader listens but he also leads. He has music before him as a guide for his genius. He studies the master plan. And he creates. He has an ultimate goal which is much greater than that held by congregation or the crowd.

He becomes a leader in the largest sense of the word.

THE WORLD DO MOVE

SHALL CHURCHES BE TAXED?

Recent efforts, from several sources, to bring up anew the old question of taxation of churches is both timely and interesting. But the whole thing is so muddled that it is difficult to prophesy what might result from a concentrated effort. There are forty-eight states, each one has its own legislation. But that is not the worst of it. In most states the matter of taxation of religious institutions is left largely to the local assessing body.

Usually the church building is not taxed. But the pastor's residence comes under a different head. In Buffalo, New York, I found that such buildings, when detached from the church, were assessed and taxed on one-half the valuation. The joker was found in the word "attached." By running some kind of a covered walk from the residence to the church the home became attached and was free from taxation.

Many churches own real estate which is being held for one reason or another. We used to think that these parcels were being held for profit. But that doesn't go today. The taxing of such parcels of ground certainly is a different proposition from taxing the house of worship.

When churches own income-producing property there would seem to be no reason at all for not taxing it at the assessed valuation, whether or not it is producing revenue. Individuals are taxed on their possession of property, why not churches.

Most denominations have investments in publishing houses. Many of these houses accept commercial work and compete with business corporations for business. Certainly, any fair minded person would expect that such houses should be taxed. Otherwise the competition is unfair. Where such publishing house keeps to its original purpose of printing and distributing religious literature, without profit, the situation is different, again.

There is a lot to Tweedle Dee and Tweedle Dum in the picture. For instance, *Church Management* is published by a corporation and it pays corporation taxes. Some of the magazines which compete with us in the solicitation of advertising are published by corporations, "not for profit," so do not pay these taxes. We pay very modest salaries compared with some of these other periodicals, and haven't made any profit for years. But the corporation tax must be

paid. A statement by the Standard Publishing Company of Cincinnati, a few years ago, a religious publishing house which serves mostly churches of the Disciples of Christ, showed that it paid taxes that year to the amount of \$33,422.37. In the same editorial the statement is made that the Christian Board of Publication, the official publishing board for the group, paid no taxes but turned over to the brotherhood an average of \$5,314.38 per annum. As a matter of justice it is hard to figure out why the state should get the profit of one house, the brotherhood the other. Both are doing good work.

So this matter of taxation of religious institutions is not as simple as it may look to some person who has an idea for meeting increased public obligations. But we agree it is worth looking into.

A DANGEROUS PHILOSOPHY

According to the newspaper report Ex-Governor Al Smith recently gave expression to a most dangerous philosophy regarding respect for law.

"We've won the first fight," said Smith, commenting on the success of the repeal campaign, "now we have got to win the other. It behoves every patriotic citizen to secure his supplies, after December 5th, in a thoroughly legal manner."

Why, only after December 5th? The idea that one should obey the law of his land when that law has been framed to meet his particular need is dangerous to all government. If it is a good attitude to take toward prohibition, why not toward the income tax law, or the law of adultery, or the law which deals with

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Contest Rules

1. The contest will close at noon of April 16, 1934.

2. Plays submitted must be one-act religious dramas, not pageants and not necessarily based on Biblical incidents. They may be divided into scenes, but the playing time must not exceed 50 minutes. Modern plays are greatly needed.

Plays submitted are guaranteed to be the exclusive property of the author, his own original work.

3. The manuscripts should be typewritten neatly on one side of the sheet, with ample margin, fastened together

down the left side, the title sheet bearing the name of the play and the author's pen name only.

4. Attached to the manuscript should be a SEALED envelope bearing on the outside the name of the play and the author's pen name, and within the envelope a sheet of paper bearing the name of the play, the author's pen name and the real name and address of the author, together with sufficient postage to cover first class registered mail, in case the author wishes his manuscript to be returned. No manuscript will be returned unless sufficient postage is sent. The author's real name should not appear anywhere on the manuscript or on the outside of the attached sealed envelope.

5. The Religious Drama Council will not be responsible for manuscripts, but every care will be taken to return non-winning plays safely to their authors, who are advised to keep carbons of their plays.

6. An author may submit any number of plays.

7. The Religious Drama Council reserves the right to submit to Samuel French, Inc., any non-winning plays which may be deemed worthy of publication.

Direct manuscripts to:

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Note—The Play Contest Committee cannot undertake to enter into correspondence regarding plays.

theft, or murder, or half a dozen other things?

What this country needs more than a good five-cent cigar is a citizenship pledged to the ideals of democratic government, to the extent, that it is willing to endure some unpopular regulations, that the nation, as a whole, may survive. The repeal group has carried its philosophy of obeying the law, only when the law agrees with one's own convenience, to a point that we sometimes question the stability of our entire governmental scheme.

THE CHURCH ALE

In writing in *Church Management* some time ago I facetiously remarked that the time might not be far distant when churches would take out beer licenses in an effort to finance themselves. Since then I learned of an old English church festivity which might furnish a good precedent. It was known as a "Church Ale." In reality it was a good church drunk. A. R. Powys in *The English Parish Church* says:

The holding of these "Ales" . . . was a means of collecting money—a means that was abused by bailiffs and others, and perhaps sometimes by the churchwardens and good-men of the parish. The method was somewhat as

follows: by custom, or in charity, certain persons provided the means to brew the ale, and the church wardens arranged for the brew to be made by some one skilled in the art at the parish brewhouse. Having made provision in this way the church wardens ordered the people of the parish to attend the "Ale," and charged a certain sum per head according to sex and rank. The people came, feasted, and made merry, and the profits were bestowed on the maintenance of the church, or to such other purpose as the church wardens and good-men decided.

So there is the precedent. But we must also say that the ecclesiastical authorities were usually opposed to the custom. Generally it was conducted without the consent of Bishop. It paralleled somewhat the use of raffles and bazaars in modern church finance. No one endorses them but most churches make their own plans just the same.

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BOOK BROADCASTINGS

What the Writers have to Offer

Doctrinal

Theism and the Scientific Spirit, by Walter Marshall Horton. Harper and Brothers. 231 pages. \$2.00.

This is the final volume of a trilogy which has made its author, Dr. Walter Marshall Horton of the Oberlin Graduate School of Theology, one of the leaders in American theological thought. The present work is a rounding off of the discussion which was begun in *Theism and the Modern Mood* and continued in *A Psychological Approach to Theology*. The material consists of five lectures which were given at the Colgate-Rochester Divinity School in accordance with regulations of the Ayer Lectureship.

The reader is first attracted by the style of the book. Although the author deals with fundamental material the five lectures, together with the Introduction and Epilogue, furnish a model of pellucidly clear exposition. The well-planned approach and the clean-chiseled sentences make the work an esthetic and dialectic delight. It is comparatively seldom that expository prose rises to the height of art, but it does in the writings of Professor Horton. The Introduction consists of less than six pages, but it outlines the contents of the volume with consummate skill. Another notable characteristic of the author's approach is that each lecture is preceded by a comprehensive outline of less than a page in length.

The central thought of the work is that theology must from time to time adjust itself to new scientific theories. At the outset Professor Horton takes issue with the contention of Andrew D. White in his famous address on The Warfare of Science. In this original address, which was later expanded into the great two-volume *History of the Warfare of Science with Theology*, Dr. White takes the position that the victory of science over theology has invariably been for the good of religion. Professor Horton says: "For as we shall see, the true implications of new scientific theories appear very slowly, and it takes time to disentangle the solid facts from the mass of questionable assumptions in which they are generally embedded. When such care and discrimination have been lacking, I think it must be said that the alarm of theologians at the alleged implications of science has not always been a false alarm."

The first chapter explains how the Copernican world-view caused two fundamentally religious men, Pascal and Spinoza, to react in entirely different ways. Chapter II deals with the influence of the Newtonian empirical or mechanical spirit upon the thought life of the eighteenth century. It discusses three thinkers, Sir Isaac Newton, the scientist, Thomas Paine, the Deist, and Emanuel Swedenborg, the typical mystic. One is impressed here that Swedenborg hardly belongs in this company, but Horton is not the first to give him a high rank, Ralph Waldo Emerson being

a rather enthusiastic admirer of the Scandinavian mystic. The basic figures in these discussions, however, have been selected not primarily on account of their preeminence but rather because they are typical of certain distinctive reactions of their generation toward scientific thought.

The third lecture, "God in the Kantian World," has wide ramifications. It has to do especially with the dialectical or transcendental spirit. Here the word "science" is naturally used in a sense quite contrary to that of the natural scientists. The discussion is devoted mainly to Kant and Fichte and their philosophies. The treatment of the latter, from whom Thomas Carlyle received so much inspiration, is particularly illuminating. The fourth lecture, "God in the Darwinian World," groups the thought about Darwin, Romanes and Henry Drummond. The last lecture, which is on "Science and Theism Today," has to do with another "Copernican crisis" which is now upon us, "to which the name of Einstein will probably be attached." Another thinker upon whom Horton lays great stress is the French Catholic, Edouard Le Roy, who gathers up in more realistic form what was most enduring in the idealistic vision of God and combines it with an evolutionary theism similar to Drummond's. The author discusses many subjects in many of their varied aspects, but he does not leave us dangling in the air. The lecture closes with a noble "Credo," which deserves many readings.

L. H. C.

Contemporary American Theology, edited by Vergilius Ferm. Round Table Press. 369 pages. \$3.00.

It was a happy thought to have some of the leading exponents of current theology tell the story of their mental pilgrimage. In a former volume twelve of the men selected told of how they came to hold the views they now entertain. This companion book concludes the series with the autobiographies of eleven men. A roster of the names of the men whose quest is included in this book ought to be sufficient recommendation to anyone who is keeping abreast of what is going on in the religious world. Here they are: Edward Scribner Ames, John Baillie, William Adams Brown, Eugene W. Lyman, Shaler Mathews, Daniel Arthur McGregor, Frank Chamberlain Porter, Harris Franklin Rall, William L. Sullivan, Luther Allan Weigle, and William Kelly Wright.

These sketches, we are told, "form a new Pilgrim's Progress—a remarkable epic of the modern Christian in search of intellectual bases upon which to rest a faith for today." As one reads such a book as this his faith is refreshed by the emergence in his mind of certain great convictions. He is impressed, for example, with the inexhaustible wealth of the Christian religion. Here are eleven men, each with an individuality of his

own, no two minds working alike. Each man approaches the quest from a different angle and each arrives at a different conclusion and yet they are all within the ample limits of the Christian faith. We have the testimonies of eleven men and have revealed eleven varieties of religious experience. What a striking demonstration of the marvelous capacity of Christianity to meet the needs of all comers.

Curiously enough alongside this individuality and independence there is the equally pertinent fact that men's lives are interdependent. While each person is obliged to make his search in a certain measure of isolation, yet they all acknowledge repeatedly that they are indebted to others for help. Again and again the writers testify that this author or that teacher has inserted a new factor into their thinking and so have given new direction to the search. A remarkable illustration of this is the influence that Ritschl and Ritschlianism has had upon these men. There are no less than fourteen references to this school of theology in the book.

Another impression the book leaves with you is that the Christian religion is a tremendous reality. That this is true is shown by the way it intrigues the minds of the keenest thinkers. I doubt if any other interest of man has been as thoroughly overhauled and as minutely scrutinized as has religion. These men pry every traditional plank of faith up and examine it and then put it to the test of actual life with the result that they may discard some of the items but they do not discard religion itself. They emerge from the process with a more workable type of religion. Each item in their final system of beliefs wins its right to a place there by its ability to meet the critical intellectual test.

In this connection I was interested to note that practically all of these men acknowledged their debt to philosophy. History played a large part in their pilgrimage, but philosophy was the greater factor. The significance of that fact to me is that it indicates that the beliefs which lie at the basis of our modern religious world and which carry the weight of our program of religious activities are intellectually trustworthy. Contrary to much popular innuendo to be a devout Christian does not imply that a person is an intellectual weakling. If a person were disposed to hold his Christian faith with an apologetic air, I would recommend the reading of *Contemporary American Theology*. It will reassure him by giving him abundant reason for believing in the intellectual respectability of the Christian religion.

C. R. B.

Is Sin Our Fault? by Stewart A. McDowall. Fleming H. Revell Company. 320 pages. \$1.50.

The first thing that men ought to worry about and the last thing that many today think of is—sin. Mr. McDowall, who is Chaplain and Science Master at

Winchester College in England, in a little book that drives home the sense of personal responsibility for sin, remarks very truly in his Prologue: "The idea of sinfulness is definitely unpopular at present. Crime is much talked about, but the reaction against certain extreme views that once were held as to human depravity has gone so far, and the modern demand for 'liberty' is so insistent that the average man airily regards himself as 'about right', or comforts himself, despite his faults and failures, by the misleading reflection that God does not care for little things." Mr. McDowall does well to center his discussion about the idea of freedom, which is always connected with the conception of an agent who is consciously active. Sin is the deliberate choice of the lower rather than the higher, it is arrested development. Moreover, it has a personal reference. "To sin is to oppose the purpose of God, to doubt his nature, to reject his love, to do despite to the spirit of grace, to prefer chaos to cosmos by counting a moment's isolated appetite as of higher value than harmonious activity, to toss freedom away." The author frankly considers the difficulties presented by a reflective consideration of sin, from the standpoint of philosophy, but has no doubt as to its fact, and—in the chapter on the Atonement—describes it as suffering, which in turn invokes the suffering of a Saviour, to redeem from its power and guilt. The conclusion is that, being free, we must arraign ourselves and not our Maker before the bar of justice. "Is sin our fault?" The only answer possible is "Yes!" The ideal is that of a unified personality which does not perpetually dissipate its energies in response to the dictates of appetite, but, craving "spiritual fulfilment", rests not until it finds true rest in God.

C. A. S. D.

Preachers and Preaching

What Can We Believe?, by James Gordon Gilkey. The Macmillan Company. 164 pages. \$1.50.

What Can We Believe? is a study of the "New Protestantism." Dr. Gilkey acts as spokesman for the modern liberals and answers questions which he conceives the modern man to be asking. His answers, the publishers assure us, "mark the beginning of a new period in the evolution of Christianity," which causes us to wonder where the publishers have been attending church for the past quarter of a century. For surely the position taken by Dr. Gilkey is not so unique as to be labeled the beginning of a new era of thought. Readers of religious literature have been familiar with these beliefs for some time.

Dr. Gilkey takes the position that Christianity has passed through three periods: the primitive or apostolic, the early Catholic, and the early Protestant. "The thesis of the book is that Christianity has now entered a fourth period of its evolution, the New Protestantism. *What Can We Believe?* purports to set forth the beliefs of this "new system." This new system of beliefs is formed by the merging of four streams of thought, Unitarianism, Universalism, the new Bible study, and the socially minded Christianity of the twentieth century. The new foundation upon which this system is built is "experience and reason."

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- IV. WHEN COMETH THE END? "What shall be the sign. . . ?"—Matt. 24:3.
- V. WHICH COMMANDMENT IS GREATEST? "Which is the greatest commandment?"—Matt. 22:36.
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The Springs of Life, by James Reid. Fleming H. Revell Company. 304 pages. \$1.75.

These brief meditations or sermons, collected from the author's column in the *British Weekly*, are deeply spiritual, warmly human, and beautifully interpretive of the life of the spirit. Dr. Reid lives and thinks close to the heart of God's world, and he unfolds the Scriptures with persuasive language, scholarship, and wise counsel, so as to bring help, enlightenment, and courage to all who read his pages. They leave a spell upon the reader who feels that he has indeed experienced something of the power of a divine love which alone can redeem and has found a salvation in being set free to become himself, through the guidance of Christ.

Dr. Reid knows men well enough to minister to their real needs and deal with their real problems. He knows Christ, too, and how to lead us toward a fuller understanding of Him. He finds those aspects of the life of the Master which most practically can help us. Dr. Reid's style is intimately friendly and gently remonstrative and quietly instructive, rather than bold and striking. His earnestness and his spirit count for as much as his scholarship and breadth of experience.

Dr. Reid for some years has been one of the most beloved and effective speakers at the Northfield Conferences and before other assemblies because of his rich personality, the way he glorifies his Master, and the deep understanding he has of average folks. Such a book as this is not to be read hurriedly, and all at once, but to be read a little at a time, over and over, meditatively. It is a book to be cherished and kept close by.

R. K. M.

Letters to God and the Devil, by Edward Scribner Ames. Harper and Brothers. 113 pages. \$1.00.

Beginning with "A Letter to God" and ending with "A Letter to the Devil," Dr. Ames gives us in between ten sermons on his particular interpretation of the Christian faith. Under such titles as "God and Nature," "God and Prayer" and "God and Security" he summarizes his point of view. His interpretation is familiar to those who have read his books on philosophy and psychology. It is quite unique in the sense that Dr. Ames is the only prominent member of his own school of thought. It is certainly not to be classified with interpretations more generally accepted. Some would maintain that he uses the phrases of the faith for something quite different from the faith. But for more than a generation Dr. Ames, both as a professor at the University of Chicago and a minister of the Disciples of Christ church near its campus, has reflected a warm, friendly spirit to students of all ages. Such a service must rest upon deep foundations, even if they are difficult to classify. Very human and also very scholarly Edward Scribner Ames goes on his own way. His style reflects his own charming spirit. Probably most readers will be drawn to his two sermons on the growth of the soul through reflection and through adversity.

F. F.

Suburban Christians, by Roy L. Smith. Harper and Brothers. 108 pages. \$1.00.

Bishop Francis J. McConnell writes the introduction for the ten sermons by Dr. Smith, formerly in Minneapolis, now in Los Angeles. Known already to thou-

sands of Christians through previous volumes the distinguished Methodist preacher adds to his reputation in his volume for the Harper series. Diagnosing the ills of contemporary life mercifully he offers the healing touch of the Christian message. There is nothing out of date in his analysis and there is nothing that can be dated in his remedy, for he deals with the timeless values of the human soul. Forceful, direct and clear his sermons abound in arresting phrases. "Bungalows and Skyscraper Foundations," "Unfinished Business" and "The Paganism of Pessimism" are titles that one remembers. Preachers and laity alike will profit from this volume. F. F.

Fulfilling the Ministry, by the late S. J. Knight. The Macmillan Company. 219 pages. \$2.50.

Although the author wrote this book for the use of young clergy in the Church of England, ministers of all denominations will gain much from its perusal. His views of the office of the ministry are characterized by keen insight, balance and breadth of viewpoint. A deep personal piety pervades the book in an appealing way. He says: "In these lectures, I have tried to give special emphasis to the ways in which the clergy must present the Faith they have to teach, the ideals which should animate them in their pastoral work, the means by which, with the aid of the Holy Spirit, they may hope to maintain and develop their own faith and attain those qualities of character which make men approach of God." Titles of the chapters are: The Faith; The Church of England; Priests; Prophets; Pastors; Teachers; Study; Fulfilling the Ministry.

P. F. B.

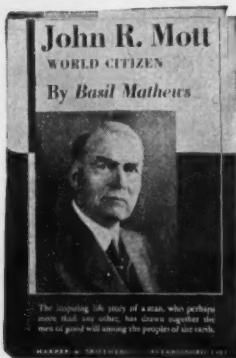
The Church

Humanizing Religion, by Charles Francis Potter. Harper & Brothers. \$2.00.

This volume by the leader of the First Humanist Society in New York was prompted by the publication of the Humanist Manifesto, the first definite statement of the Humanist position to appear. A copy of the Manifesto appears in the Foreword together with the signatures of the thirty-four eminent leaders in religious and educational realms who signed it.

The book is an avowed challenge to the affirmations and to the method of conventional orthodoxy and has the virtue of being not only negative but positive in its suggestions for substitution and improvement. Liberal theists will find the book exceedingly perplexing for the author in common with most Humanist writers seems to ignore the existence of a modern theism which is intelligent and in harmony with the best educational method of our day. To him one is either a Humanist or an orthodox religionist.

This perplexity aside, the book is exceedingly valuable to any man seeking to improve the method and exalt the function of the church. There is a splendid chapter on Humanizing Religion stressing "the substitution of discovery for revelation," a challenging view of education as learning to think, a treatment of economics stressing justice in place of charity and other chapters on politics, music, art. Through it all runs an exalted picture of man and his power to re-make personality through the application of intelligence. Faith in man, says the author, is all the religion we need.



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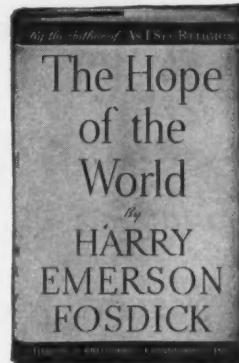
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The Lenten season calls us to follow Jesus from the time He entered Jerusalem to the time when He was crucified and resurrected.

Let us together make the Lent of Services and thus together we may rejoice in the glorious Easter message. If you must earnestly attend, and to move others to attend, the special Lenten services in our church.

Given in a spirit of reverence, prayer and expectation, from spiritual blessings unto you.

Sincerely yours,



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T. P.

The Protestant Churches and the Industrial Crisis, by Edmund B. Chaffee. 243 pages. The Macmillan Company. \$2.00.

It is good for the souls of those who would follow Jesus in the modern world to receive frequent stimulation along lines both of personal life and social practice through those who have pioneered in His spirit. The appreciative reader will find in Dr. Chaffee's book convictions in the social gospel that have been tried in the crucible of an unusual experience.

For fifteen years Dr. Chaffee has ministered among all shades of political and social belief at the Labor Temple in New York City. An atmosphere of freedom of expression and tolerance toward all has prevailed on the assumption that a fair hearing would also be granted to the Gospel of Jesus as the Way of Life for all classes and conditions of men. The author's convictions concerning the place of the social gospel in the program of the Christian church have undergone this highly practical test.

On the whole Dr. Chaffee's message is optimistic as to the part the Protestant churches may play in the present industrial crisis. His fear is that they will not act quickly enough to salvage the gains of a machine age in a changing social order. Humanity will try new roads in its quest for happiness and security, he asserts, and his plea is that Christian ministers and religious men with vision neither fear nor hinder, but seek the basic economic changes that offer greatest hope.

The book touches many phases of social problems, dealing with the principles of Jesus as they apply to the social relationships of all times, unemployment, the economic basis of war, the profit motive in business and industry, the development of social classes, the role of machinery in today's crisis, radicalism in America, the responsibility of the individual Christian and the duty of the church, and the techniques of preaching the social gospel.

One chapter is devoted to what the Labor Temple is doing as a Christian social laboratory. The philosophy and message of the book have largely grown out of its experimentation and the group thinking of a number of liberal young churchmen who have met frequently for counsel and discussion of their problems of leadership in the present complex social and industrial order.

Dr. Chaffee's treatment clearly removes the social gospel from the category of the theoretic and academic to that of the vital and personal. He sees before the Protestant churches the most magnificent opportunity in their history. He believes that if they fail to grasp it the alternatives are not pleasant to contemplate. The book should prove of great assistance to those who desire to see the implications of the social gospel more clearly. To every minister and conscientious churchman it should suggest effective ways of applying the qualities of the inner life to a world in need of social regeneration.

O. M. W.

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Later Baptist Missionaries and Pioneers, Vol. II, by Walter S. Stewart. The Judson Press. 266 pages. \$1.50.

This volume completes a series of four arranged in two groups—*Early Baptist Missionaries and Pioneers*, and *Later Baptist Missionaries and Pioneers*. The four books contain the life stories of thirty-five men and women who have made notable achievements on Baptist mission fields in America or abroad. This particular volume deals only with Baptist missionaries on the foreign fields and their field of service. These biographies are presented with a view to acquaint the reader with the immensity of Baptists' contribution to world evangelization; and also to challenge world Baptists to further deeds of sacrifice with these character studies of unparalleled heroism. The author is pastor of the First Baptist Church, LaCrosse, Wis.

A bibliography of sources is added at the end of this volume so one can carry on further investigations in missionary knowledge. An outline of each individual's life is given at the beginning of each biography. A full page is devoted to such an outline. The biographies of nine individuals and their fields of service are given in this volume. These are: (1) Zachary C. Taylor, the Apostle of God to Brazil, (2) James Hickey, The Apostle of Mexico, (3) Aaron Sims, Pioneer medical missionary of the Congo, (4) Charles H. Corey, educator and champion of the Southern Negroes, (5) Lottie Moon, lover of the women and children of China, (6) James Skiffington Grant, who lived Christ in China, (7) Miles Bronson, pioneer evangelist to Assam, (8) Luke W. Bickel, shepherd of the Inland Sea, (9) Andrew Young, Missionary to Africa and to China.

H. D. H.

Youth

Young People's Method in the Church, by Percy R. Hayward and Roy A. Burkhardt. The Abingdon Press, New York. 353 pages. \$1.50.

This book is written by the director and associate of the International Council of Religious Education's department of young people's work. This volume serves as a guide to young people's methods in the active work of the church. The book is another one of the "Guides to Christian Leadership Series."

The importance of church work among young people, together with its failures and successes in such matters, are considered. The growth of young people and how the church should take advantage of opportunities afforded as a result of their growth are discussed. The ways or procedures of guiding and enriching life through group experiences are given. The various types and methods of educational guidance or procedure available are enumerated. The guidance in personal problems in regard to vocational choice and adjustment, social

relations and religious faith are treated in a suggestive way by the use of case studies. The principles and ways or plans of organization for effective work among young people are described. Ways of directing and of improving the young people's program are suggested. Materials for use in a youth program are listed, classified and described. Co-operative agencies beyond the church with which young people should work, are given. The importance of the leader's growth, together with the aids and principles of Christian living, are suggested.

A number of suggestions for further study and a helpful bibliography for reading and studying more extensively into each subject are given at the close of the chapters. This book is a very excellent guide and text-book for those who are seeking to make their young people's work more effective and successful.

H. D. H.

The World

The Shape of Things to Come, by H. G. Wells. The Macmillan Company. 431 pages. \$2.50.

When the author of *The Outline of History* decides to write an outline of future history you may get prepared for something. That is what is being done in this volume. The book is written as though from a pen of an individual yet to be born who reviews the history of the years past. He starts with the period just before the world war. I suspect that this portion of the book will be the most interesting to many readers. For H. G. Wells excels in the delineation of characters and epochs of history. One sees the great men of the war days passing across the stage. I had forgotten about the Ford peace ship until the interesting portrayal in the volume called it to mind.

Actual personal observation is concluded with the first few months of the Roosevelt administration in America. I think that I have found a picture of our president quite different from the one which Wells afterwards wrote for one of our popular pro-administration weeklies. Or perhaps our President really has grown in the estimation of the British historian.

The age upon which we are entering is called "The Age of Frustration." It is a sad period. Then follows the birth of the modern state. 1960 sees the Sino-Japanese War. Then follows a war between the United States and Japan. A world state emerges in 1978.

It is a brilliant book, though rather pessimistic of the present. Perhaps it is justified. Anyway it makes entertaining reading and starts a functioning of the gray matter back of the eyebrows.

W. H. L.

Studies in Spiritual Energy, by George Walter Fiske. Fleming H. Revell. 237 pages. \$1.75.

The material of this book was published originally in a teacher's magazine, "The New Century Leader," under the caption: "What Is In the Lesson?" It consists of a series of friendly messages of a teacher to teachers avoiding the academic language of a professor of Religious Education. The illustrations are apt and abundant.

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An Evening Of Silent Worship

HERE is something which many ministers have been seeking. George W. Brice, minister of the First Methodist Episcopal Church, Dallas, Oregon, developed and used an evening of silent worship. Pictures, organ, violin and other musical instruments were used to carry on the service. The complete program follows:

Hymn: "Day is Dying in the West." (Everybody read the verses silently while the instruments play the music.)

First Verse—Organ

Second Verse—Violin

Third Verse—Piano

Fourth Verse—All Instruments.

Hymn: "Speak to My Soul." (Everybody read verses silently while instruments play the music.)

First Verse—Violin

Second Verse—Organ and Violin

Third Verse—All Instruments.

Prayer: (All silently read the prayer, and sit with bowed heads for the response by the violin)—

Dear Father, silently we sit here tonight in your temple of worship that we may become more conscious of your abiding presence. May we tonight shut out from our souls the noise and screech of the world that we may be inspired and strengthened by the "still small voice." The voices of trade and of commerce, of pleasure and of self seeking, of jealousy and greed, of politics and education, of the opponents of the Kingdom of Heaven are screaming so loudly that at times it is difficult for us to hear Your voice. Dear Father, help us this evening to shut out from our souls those screaming voices which detract from the voices of the spiritual messengers, and let us hear only the whisperings of your Spirit. Just now, while we pray, touch our beings with the calmness and still-

ness of the Holy Spirit. Calm our fears as you whisper to us again, "Fear not; I am with thee always, even unto the end of the world." Dispel our doubts by reaffirming to us the promises of your word, "To him that overcometh will I give a crown of everlasting life." Strengthen our weakness by the presence of Him who assures us that we can triumph, "Not by might, nor by power, but by my Spirit." Whisper again to our troubled souls those words sweeter than all, "Thy sins are forgiven thee." Call us, and help us to respond, "Follow me, and I will guide thee home."

Grant thy peace, down from thy presence falling,

As on the thirsty earth cool night-dews sweet;

Grant us thy peace, to thy pure paths recalling,

From devious ways, our worn and wandering feet.

Grant us thy peace, through winning and through losing,

Through gloom and gladness of our pilgrim way;

Grant us thy peace, safe in thy love's enclosing,

Thou who all things in heaven and earth doth sway.

Give us thy peace, not as the world has given,

In momentary rays that fitful gleamed. But calm, deep, sure, the peace of spirits shriven,

Of hearts surrendered and of souls redeemed.

Grant us thy peace, that like a deepening river,

Swells outward to the sea of praise. O Thou of peace the only Lord and Giver,

Grant us thy peace, O Savior, all our days."

Amen!

Violin Response:—Chorus only.

Blessed quietness, holy quietness, what assurance in my soul;

On the stormy sea, Jesus speaks to me, and the billows cease to roll."

Hymn: "Fill Me Now." (All read silently, while instruments play the music.)

First Verse—Violin

Second Verse—Violin and Piano

Third Verse—Violin, Piano, Organ

Fourth Verse—All Instruments.

Scripture Lesson: (All read silently)

John 14-1—Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know. Thomas sayeth, Lord, we know not whither thou goest and how can we know the way? Jesus sayeth unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me ye should have known the Father also; and from henceforth ye shall know him, and have seen him."

Offertory: "Sweet Peace, the Gift of God's Love."

Organ, very softly.

(Here were used stereopticon pictures of the Life of Christ, closing with the picture of Christ upon the Cross)

Hymn: "Alas, and Did My Saviour Bleed." (All read silently, while the music is played.)

First Verse—Organ

Second Verse—Organ and Piano

Third Verse—Organ, Piano, Violin

Fourth Verse—All Instruments.

The Pastor's Message, in perfect silence.

Benediction—(Silence, with bowed heads, for one minute)

Violin, very softly, "Now the Day is Over."

RACE RELATIONS SUNDAY

The twelfth annual observance of Race Relations Sunday falls on February 11, 1934. The special Message for the Day, issued by the Department of Race Relations of the Federal Council of Churches, through whom the Day was initiated, emphasizes justice to racial minority groups in national recovery plans. "The spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another," states the keynote of the Message. A leaflet has been issued by the Department giving helpful suggestions for a church service, programs for women's societies, for students, young people, and children's groups. Up-to-date information on Negroes, Indians, Mexicans and Orientals furnishes data for speakers.

CRITICISM

To criticize is easy

As you pass along life's road,
It is easy to condemn and sneer
When another bears the load.

But if you know an easier way,
Then lend a helping hand,
Do not let a worker sweat
While you criticize and stand.

To criticize is easy

As you pass along life's road,
But a better and a nobler way
Is to help to bear the load.

—Grenville Kleiser.

Pleasures are like poppies spread,
You seize the flower, its bloom is shed.

* * *

—Robert Burns.

What Christianity in her antagonism with every form of unbelief most needs is holy living.—Theodor Christlieb.

For A Rainy Day

THE Arkansas Traveller couldn't go out in the rain to mend his leaky roof — and when it didn't rain the roof didn't leak! So it was never mended. Preparing for the proverbial rainy day is sometimes like that. But most people are not like the Arkansas Traveller. The average man is anxious to be fully prepared for — sickness, accident, old age, death, and other exigencies.

Suppose that a time-tested and reliable financial institution should say to you: "We will put \$12,000 in a contingent fund for you against the 'rainy day' that is sure to come. If you should be taken sick, you could draw \$120 per month up to 15 months out of your fund. If you should have to go to the hospital or require a trained nurse, you would draw an extra \$120 per month up to 3 months. If your disability should prove permanent, your fund provides \$60 per month, beginning with the twelfth month till you reach age 65, at which time you would draw \$6000 in cash.

"If an accident should destroy an eye or a limb, you could draw \$2000 cash from your fund and in addition \$150 a month during disability up to two years.

"If you should lose two limbs or two eyes by accident, you could draw \$6000 plus \$150 per month during the time that you are disabled, up to 2 years and \$60 a month up to age 65, when you could draw \$6000 more.

"This would all come out of your own rainy day or contingent fund. It would not be charity. It would be your own money, paid to you on a sound, tested, safe business basis.

"But of course sickness and accident are not the only rainy days. It will be an exceedingly rainy day for your family when Death calls you Home.

"If you should be accidentally killed, your family would draw your full \$12,000. Or if you should die of disease, a minimum of \$6,200 would be paid — more, if your fatal illness were of long duration.

"Then of course you might call retirement a rainy day. But really, if proper preparation has been made, retirement from the more strenuous activities of life is not a rainy day, but a play day, and this fund makes provision for that. When you reach age 60, 65 or 70, as you yourself choose, this rainy day fund would pay \$6,000 in cash."

Let us tell you more about it. There is no obligation and no agent will follow up. Just drop a card to the Ministers Casualty Union, 15th Floor, Wesley Temple, Minneapolis, asking for information on our Rainy Day plan as announced in the February issue of "Church Management."

Every man should prepare for the ruddy, joyous afternoon of life. It should include the richest, mellowest and most satisfactory of all his hours.

"Grow old along with me! The best is yet to be,
The last of life for which the first was made;
Our times are in His hand, Who saith, 'A whole I planned,
Youth shows but half; Trust God: see all, nor be afraid!'"

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"Creation To Resurrection"**In Scripture and Song**

By C. H. Shackelford

DURING the Lenten Season the pastor of a suburban church in Seekonk, Mass., has tried to prepare his people for the coming of Easter. This service presents a sweeping panorama of the story of our Lord and Savior from Creation to Resurrection, the Scripture supplementing the message in song.

It is the custom of the church to reserve the second Sunday evening of each month as "Music Hour." Congregational singing is enjoyed and music prevails throughout the entire service. This month the pastor combined the music hour with Scripture passages revealing the story of "The Savior." Each visitor was given an attractive printed bulletin, indicating the hymns and Scripture passages. No announcements were necessary.

At the beginning of the church hour, the organ echoed the processional, "Praise Him, Praise Him"; and the robed choir advanced from the rear of the church to the choir loft, followed by the pastor.

The choir and congregation remained standing and silent while the pastor read from the large pulpit Bible—Genesis 1: 1, 2. The choir and congregation answered with "This is My Father's World." Everyone was then seated while the pastor read the Bible passages at given intervals as indicated on the program. The program then proceeded as printed.

In part VII, Christ's Agony and suffering, the auditorium was darkened and

only the lighted Cross before the pulpit was visible. "Have Thine Own Way, Lord" was sung softly as a duet. Without any pause the quartette followed with "The Old Rugged Cross."

Part VIII marks the climax of the program and as the auditorium became flooded with light everyone sang "I know That My Redeemer Liveth."

Matthew 28: 18-20 was read as The Great Commission. The choir and congregation stood and sang "All Hail the Power of Jesus' Name." Their response came like voices from the Judean Hills, who were singing praises to His Holy Name.

A moment of prayerful silence followed with the organ playing softly the sweet strains of the previous hymn. Then the pastor pronounced the benediction.

The decorations of the church lend much to the significance of the service, although they may be very simple. The choir loft was well banked with ferns and Easter lilies. In front of the pulpit was a cross which was lighted throughout the service.

ORDER OF SERVICE

Processional—"Praise Him! Praise Him!"

I.**THE CREATION****The Word**

Genesis 1: 1, 2
....."This is My Father's World"
Congregation

Watch For This Racket

MOST of our readers are familiar with a plan for paying for a duplicating machine through the sale of advertising space. Under this plan, the minister of a church is promised a duplicating machine and supplies and a sufficient quantity of programs to take care of the church's requirements for a period of one year with the understanding that he will co-operate in obtaining advertisements from local business men to appear on the back page of the programs. The funds obtained from these advertisements are used to pay for the duplicating machine and programs. The front and back pages of the program are usually printed and the center pages left blank and the church uses this space on which to print their own weekly programs.

This plan is absolutely sound and perfectly legitimate when it is honestly carried out, and many churches throughout the United States are now printing weekly programs on a duplicating machine which they obtained free of charge in this manner.

However, several weeks ago, we received a complaint from a minister who

informed us that two men had called on him and sold him on this church bulletin idea. He authorized these men to solicit advertisements from the local business men on behalf of the church, but they kept all the money they collected for advertising and failed to furnish the minister with the duplicator or church programs which he had been promised. Since that time we have received complaints from other ministers regarding other similar offers.

We do not want to do an injustice to any firm or individual who is making an honest living under this sales promotion plan, therefore we suggest that ministers who are approached on this sales plan and think favorably of it see to it that all of the money collected from the advertisers is either deposited with the church or with a local bank and have it definitely understood that the funds will not be released until the printed programs and all of the equipment which the church has been promised is delivered. The honest operator will not object to this as he fully intends to live up to his end of the agreement.

II.

GOD'S LOVE FOR HIS WORLD
The Word
 John 3: 16
 "There's a Wideness in God's Mercy"
 Quartette

III.

THE BIRTH OF THE SAVIOR
The Word
 Numbers 24: 17
 "There's a Beautiful Star"
 Matthew 2: 1, 2
 "O Little Town of Bethlehem"
 Congregation

IV.

THE CHILDHOOD OF JESUS
The Word
 Luke 2: 51, 52
 "Ye Fair Green Hills of Galilee"
 Congregation

V.

MINISTRY OF JESUS
The Word
 Luke 4: 14, 15
 "Sweet Galilee"
 Mark 4: 37, 39
 "O Troubled Sea of Galilee"
 Congregation

Psalm 23
 "Jesus, Lover of My Soul"
 Duet and Chorus

Luke 6: 12
 "The Beautiful Garden of Prayer"
 Solo

VI.

THE TRIUMPHAL ENTRY
The Word
 Mark 11: 7, 8, 9
 "The Banner of the Cross"
 Congregation

VII.

CHRIST'S AGONY AND SUFFERING
The Word
 Mark 14: 32-36
 "Have Thine Own Way, Lord"
 Duet
 Luke 23: 26, 27, 33
 "The Old Rugged Cross"
 Quartette

VIII.

THE RISEN LORD
The Word
 Luke 24: 1-6
 "I Know That My Redeemer Liveth"
 Congregation

IX.

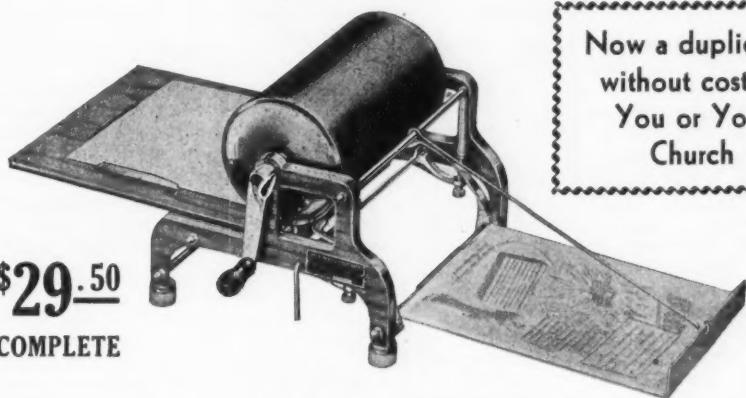
THE GREAT COMMISSION
The Word
 Matthew 28: 18-20
 "All Hail the Power of Jesus' Name"
 Congregation
 Benediction

TOUCHING GOD

Joseph Twitchell used to tell how once on a camping trip in the Adirondack Mountains with Horace Bushnell, who was one of the foremost of all the spiritual leaders of American life and thought, Bushnell on the slopes of Mount Marcy prayed in their tent at bedtime one night so simply and so naturally, and with such apparent certainty of the near Presence of the Person to whom he was talking, that God seemed close beside them. Dr. Twitchell, in telling of this experience to his friend, Mark Twain, used to say that every time during that night when he reached out of bed with his arms it seemed as though he touched God. Why should not one feel so, if he has not by his blunders and stupidities lost the Tree of Life out of his garden?

Rufus M. Jones in *A Preface To Christian Faith In a New Age*; The Macmillan Company.

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A Famous Father Who Had No Children

(A Visual Lesson In Observance of Washington's Birthday)

By Arnold Carl Westphal, Salem, Ohio

CONSTRUCTION OF OBJECT

1. On a large piece of light weight cardboard or wrapping paper, print words of Fig. 2.

2. Prick holes through this card with a pin, on each side of C in EPISCOPALIAN and on each side of N in the middle of WASHINGTON.

3. Lay another cardboard of another color over Fig. 2, and prick holes through this, using the first holes as a guide. Then cut out the handle of the hatchet, from hole to hole, and also complete rest of hatchet as in Fig. 1.

4. Hinge these two cards together, so the word CHRISTIAN will show through handle cut-out. Fig. 3.

Sunday. The Church was near his home, but he rode to the services on horseback.

He became very WEALTHY. He married a widow, and the record tells us that when he married this widow, he became \$100,000.00 richer, because she had that much money.

When he was just sixteen years old, he got a job as a SURVEYOR. He worked at this for three years.

He also proved himself a great PATRIOT. He loved his country. When he was only nineteen years old, he was appointed as a Major in the army, and he later became the great Commander-in-Chief of the whole army.

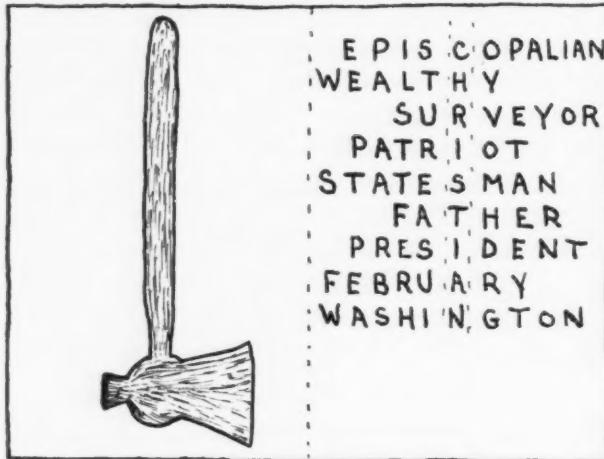


FIG. 1.

FIG. 2.

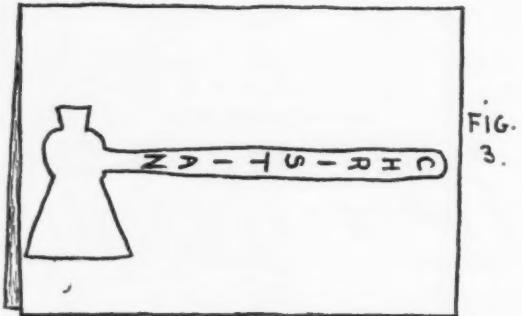


FIG.
3.

THE LESSON

February is the month in which two great men were born. A little boy once said both of them were lucky because they were born on holidays.

One of these famous men was called THE FATHER OF HIS COUNTRY.

He was born in 1732, and when he was but 12 years old his father died.

He was an EPISCOPALIAN. That is, he went to the Episcopal church or the Church of England. His diary, which is a little daily record book, was published lately, in serial form, in a magazine, and it repeatedly said, "I attended Church today," and this was true each

He was also a great STATESMAN and was called the greatest statesman of all time. His leadership won for him the respect of all the people.

It was because of his natural leadership that he got the name "FATHER of our Country." He never had any children of his own, but yet he became the FATHER OF HIS COUNTRY.

When the colonies wanted a President, they never thought of anyone for this office except this man. When he accepted the office of the FIRST PRESIDENT OF THE COUNTRY, he refused to accept any salary for his work.

He was born in the month of FEBRU-

ARY on the 22nd day. You have already guessed that I have been talking about George Washington.

(Show Hatchet Cut-out.)

Everybody knows George WASHINGTON by the story of the hatchet and cherry tree. It is said (traditionally) that when he was a boy, he cut down a cherry tree. When he was asked about it, he said, "I cannot tell a lie, I cut it down with my little hatchet." He always told the truth. He had no children of his own to follow his example, so it would be fine if all the boys and girls who call him the Father of our country followed his example and always told the truth.

There is one other great thing for which George Washington was great. (Fold Fig. 1 over Fig. 2.) He was a great Christian. As a boy, as a man, as a statesman, soldier, president, he was a great Christian.

During the dark days of the war, he was seen to kneel often in the woods, in the snow, asking God for help. An artist has painted his picture, showing him kneeling in prayer like this. Under the picture these words are printed:

INDEPENDENT—YET EVER DEPENDENT

Even on his deathbed he showed his Christian character by apologizing to the doctors for being so much trouble to them, even though he was sick only one day before he died.

It was because he was such a great CHRISTIAN that they have said of him:

"He was first in war, first in peace, and first in the hearts of his countrymen."

"GOD'S BANK AINT BUSTED YET"

The bank had closed; my earthly store had vanished from my hand; I felt there was no sadder one than I in all the land.

My washerwoman, too, had lost her little mite with mine, And she was singing as she hung the clothes upon the line; "How can you be so gay?" I asked; "Your loss, don't you regret?" "Yes, ma'am, but what's the use to fret? God's bank ain't busted yet."

I felt my burden lighter grow, her faith I seemed to share; In prayer I went to God's great throne and laid my troubles there. The sun burst from behind the clouds, in golden splendor set; I thanked God for her simple words: "God's bank ain't busted yet."

And now I draw rich dividends, more than my hand can hold, Of faith and love and hope and trust and peace of mind untold, I thank the Giver of it all, but still I can't forget My washerwoman's simple words: "God's bank ain't busted yet." Oh weary one upon life's road, when everything seems drear, And losses loom on every hand, and skies seem not to clear, Throw back your shoulders, lift your head and cease to chafe and fret. Your dividends will be declared: "God's bank ain't busted yet."

Mrs. Alice P. Moss
in *Alabama Christian Advocate*.

A CREED FOR A MAN

Down on the Mexican border a few months ago I came in contact with a man of marvelous personality and broad experience; and while not classed as a religious man by any means, he appeared quite sensitive to religious appeal. He invited me to visit his home. He said he had a special reason; that beyond showing me his "den," or arsenal of guns and curios—of which collection he appeared to have an endless assortment—he wanted to show me his religious creed.

After explaining the function and genius of his variety of guns, and exhibiting his extensive collection of animal hides and other fruits of his sportsmanship and frontier adventures, he pointed to the wall of the room upon which hung a classic picture frame inclosing a white lamb's skin or leather parchment on which was elaborately engraved the following:

However humble my path may be
Or lowly the trails I've trod,
There's a child that bases its faith in
me;
There's a dog that thinks I'm his
god.

Lord, keep me worthy,
Lord, keep me clean and noble and
undefiled,
Lest I lose caste in the sight of the
dog.
Or the wide, clear eyes of the child;

Lest there should come in the days
to be
A night of a withering grief,
When a dog would mourn for his
fallen god,
And a child for its lost belief.

Deeply touched by the eloquence and courtly honor reflected in the creed of this sportsman, I found myself wondering what a code such as this would constitute for the manhood of our ministry.

O. M. Cooper
in *Christian Advocate*
(Nashville, Tenn.)

THEOLOGICAL STUDENTS MATRICULATION PLEDGE

Since 1822 all students who enter Auburn Theological Seminary have been asked to sign a matriculation pledge. It is quite apart from theological or denominational requirements. Each fall a brief but appropriate service for signing is conducted and a new class of students join those of more than one hundred years passed. The pledge is as follows:

**Auburn Theological Seminary
Matriculation Pledge**

Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, I solemnly promise in reliance on divine grace, that I will faithfully and diligently attend to the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government so far as the same relate to the students; and that I will obey all the lawful requisitions and readily yield to all the wholesome admonitions of the professors and directors of this Seminary while I shall continue a member of it.



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Toledo Paper Surveys Religious Situation

ONE of the most interesting local surveys of the spiritual effects of the depression recently appeared in the pages of Toledo (Ohio) *Sunday Times*. It was written by Edward C. Ames. Forty-two ministers replied to the questionnaire which he sent out.

The questionnaire included the following queries:

Do you feel that, despite financial difficulties, your church is meeting the spiritual needs of its constituents in larger measure than before the depression?

Answers: Yes, 20; qualified yes, 9; no, 13.

Or has the depression had precisely the opposite effect? That is, has it resulted in a growth of cynicism and skepticism?

Answers: Yes, 3; qualified yes, 19; qualified no, 5.

The replies revealed that many churches face desperate financial situations. Some of the revelations are:

1. Reducing the minister's salary has been the favorite way of economizing.

2. In one-half of the churches reporting, the minister's salary is from one month to four years in arrears.

3. In one-third of the churches building programs have been abandoned.

4. The number of paid workers on church staffs have been reduced in one-third of the churches.

5. Missionary and benevolent offerings have been substantially reduced.

6. Publication of bulletins and programs has been curtailed.

7. Church attendance and church membership have slightly increased.

8. In one-third of the churches the interest of members has been alienated because of pressure to pay past due pledges.

9. In one-half of the churches, moratoria have been put into effect on past due pledges, so the slate is wiped clean at the end of each year.

10. More than one-third of the churches reported that their programs were hampered by building debts.

11. Only three churches reported their bonds in default; two additional ones reported that interest charges due had not been paid.

One of the most interesting as well as the most challenging thing in the answers is the emphasis upon the growth of cynicism. According to the letters received in the survey all of the efforts of organized religion have failed to arrest the spread of this attitude. Men are losing their faith in God and their confidence in their fellow men.

"The score is 22 to 20 in favor of hopelessness, discouragement, despair, cynicism and skepticism."

All seemed to agree that the present is a time of spiritual need but there was not agreement as to the church meeting the challenge. One minister wrote: "Hopelessness is the ultimate reaction. People are going to theaters to drown or forget their troubles."

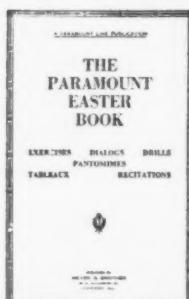
This is a most interesting study. If such a one is made in your city the editor of *Church Management* would like to see it. Send him a copy of the paper. A report will be made which will be of interest to readers throughout the world.

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OUTSTANDING beauty, quality and moderate price characterize the big variety of Easter supplies offered by The Pilgrim Press. A few items selected from the large number appearing in our special Easter circular are illustrated and described below. Order today from this advertisement, or write for our new Easter circular. Quick service in any quantities assured.



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Lincoln's Reliance On God

The atmosphere of the Thanksgiving season invites one to consider some phase of Lincoln's reaction towards a supreme being. There has been much said about the President's scepticism and his reluctance to accept the tenets of organized religion.

No facts stand out more clearly, during the period in which he had the welfare of the nation at heart and was guiding its destinies, than his unqualified reliance on God.

It is the purpose of this bulletin to present a few exhibits which illustrate Lincoln's firm belief that a just God was



guiding the destiny of the nation, and that he relied upon Providence to direct him in the conduct of the nation's affairs.

Farewell Address at Springfield, Illinois, February 12, 1861

"Without the assistance of that Divine Being who ever attended him (Washington), I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well."

First Inaugural, March 4, 1861

"If the Almighty Ruler of Nations with his eternal truth and justice, be on your side of the North or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. . . . Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land are still competent to adjust in the best way our present difficulty."

Message to Congress, July 4, 1861

"And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts."

Annual Message to Congress, December 3, 1861

"With a reliance on Providence all the more firm and earnest, let us proceed in the great task which events have devolved upon us."

Reply to Resolutions of the East Baltimore Methodist Conference, May 15, 1862

"By the help of an all-wise Providence, I shall endeavor to do my duty, and I shall expect the continuance of your prayers for a right solution of our national difficulties and the restoration of our country to peace and prosperity."

Reply to Committee from Religious Denominations of Chicago, September 13, 1862

"It is my earnest desire to know the

will of Providence in this matter and if I can learn what it is I will do it."

Emancipation Proclamation, January 1, 1863

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

Letter to Alexander Reed, February 22, 1863

"Whatever shall be sincerely, and in God's name, devised for the good of the soldier and seaman in their hard spheres of duty, can scarcely fail to be blest. And whatever shall tend to turn our thoughts from the unreasoning and uncharitable passions, prejudices, and jealousies incident to a great national trouble such as ours, and to fix them upon the vast and long-enduring consequences, for weal or for woe, which are to result from the struggle, and especially to strengthen our reliance on the Supreme Being for the final triumph of the right, cannot but be well for us all."

Reply to Members of the Presbyterian General Assembly, May 30, 1863

"Relying, as I do, upon the Almighty Power, and encouraged as I am by these resolutions which you have just read, with the support which I receive from Christian men, I shall not hesitate to use all the means at my control to secure the termination of the rebellion, and will hope for success."

Letter to J. C. Conkling, August 26, 1863

"Let us diligently apply the means, never doubting that a just God, in his own good time, will give us the rightful result."

Gettysburg Address, November 19, 1863

"That this nation, under God, shall have a new birth of freedom."

Letter to A. G. Hodges, April 4, 1864

"If God now wills the removal of a great wrong and wills also that we of the North as well as you of the South shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God."

Letter to General Grant, April 30, 1864

"And now with a brave army and a just cause, may God sustain you."

Letter to Eliza P. Gurney, September 4, 1864

"I have not forgotten—probably never shall forget—the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God."

Annual Message to Congress, December 6, 1864

"I regard our immigrants as one of the principal replenishing streams which are appointed by Providence to repair the ravages of internal war."

Second Inaugural Address, March 4, 1865

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right let us strive on to finish the work we are in."

Dedication Of Junior Choir

The following program for the dedication of a junior choir was used in the Grace Reformed Church, Bethlehem, Pennsylvania. It was arranged by the pastor, S. R. Brenner.

Scriptural Response

Chairman: Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth, for it is good to sing praises unto our God.

People: I will sing of the loving kindness of Jehovah forever, for He hath done marvellous things.

Chairman: Oh come, let us sing unto Jehovah; let us make a joyful noise unto Him with psalms.

People: Let everything that hath breath praise the Lord.

Chairman: O be joyful in the Lord all ye lands: serve the Lord with gladness, and come before His presence with a song.

People: I will sing of the loving kindness of the Lord forever: with my mouth will I make known thy faithfulness to all generations.

Chairman: It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High.

People: Oh come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

Pledge of Service by Choir

Minister: We congratulate you, the members of the Junior Choir, upon your Divine endowment of sweet voices, fitting you to render special service in the Sanctuary. Your period of probation, under capable direction, has won for you the praise and good will of this congregation. Due to the generosity of interested friends, manifested in gifts of money and labor, you appear today in vestments, to be dedicated to God in the service of music in this church. Do you present your voices to the worship of God in this His house?

Choir: We, the members of the Junior Choir of Christ Reformed Church, do present the service of our voices in the ministry of song to the glory of God in this His house. We will praise thee, O Lord our God; with our whole heart will we praise thee and bless thy holy name. While we live will we praise the Lord: we will sing praises unto our God while we have any being.

Acceptance of Choir by Congregation

Minister: Do you, the members of Christ Reformed Church, receive the service of this choir?

Congregation: We, the members of Christ Reformed Church, rejoice in the dedication of the voices of these young people in the ministry of song to the glory of God, and we accept their ministry as an aid to the worship of Him Whom we love and Whose we are.

Dedicatory Prayer

Almighty God, our heavenly Father, who art worshipped by the heavenly hosts with hymns that are never silent and with thanksgivings that never cease, we worship and adore thy glorious name. We bless thee for the talents thou dost bestow upon each one of thy children and for the sphere of service we may have in thy Kingdom's work. Accept, we beseech thee, O Lord, this choir which we now dedicate unto thee. May it be



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that blew down your neck during the service? Probably the windows should be looked after. Let us give you the name of a good art glass house.

CHURCH MANAGEMENT
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thine and thine alone, used only for thy glory in the edification of all who worship here. Bless these choir members and their director as they render the songs of Zion, that they may sing with spirit and understanding. Keep them faithful to their duty and make us ever appreciative of their service. May the messages they bring to us in song bring peace to our souls, joy to our hearts and strength to our wills. Hear us, O Father, for we ask in the name of thy dear Son, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

weeks he came again to Mr. Ishii and said, "Teacher, I have come to understand. God is Love." This man learned to know God by himself by loving men. God, who is unintelligible when thought of in a room or a library, will become known when one loves people. Therefore if you gaze at Jesus, who loved people and loved His disciples, you will know God. Ritschl said, "God is One who has an appearance like that of Christ." If we watch Jesus with love and devotion, we will experience a revelation of God.

Toyohiko Kagawa in *The Religion of Jesus and Love the Law of Life*; The John C. Winston Company.

GLORIFYING THE COMMONPLACE

In his etchings James Whistler drew lime burners at their kilns, rag gatherers on city streets, fish-mongers in their markets and dingy old barges on the river Thames. He seemed to specialize on these deplorable surroundings and found the intrinsic Holy Ground in all of them. Nothing escaped his subtle eye. A smoking old factory chimney by the magic of his artistry became an arresting picture and a mere blank wall breathed a spaciousness the minute its likeness was transferred to his canvas. He could glorify the commonplace in a most unusual manner because there was a charm and loveliness in his soul.

John Luke Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

CONQUERING PREJUDICE

No more conspicuous illustration of the power of co-operation in conquering prejudice could be cited than that of Lincoln's treatment of Stanton. During the presidential campaign, Edwin M. Stanton is reported to have spoken of the rail-splitter from Illinois as "a low cunning clown." His aversion to Lincoln continued vocal through the early period of the latter's administration. The reports of his attitude were carried to the White House. Natural human emotions would seem to have prompted the President to resentment. But Lincoln did not add to his own burdens by bearing personal grudges. He might then have merely tolerated Stanton in contemptuous silence, or he might have been magnanimous enough to call in his critic for a conference. Lincoln, however, went farther. He appointed Stanton to his cabinet. A few years later, when the martyred leader lay dead, it was Stanton who stood by his bedside and said, "There lies the greatest ruler the world has ever seen."

Ralph W. Sockman in *The Unemployed Carpenter*; Harper and Brothers.

I think about God
Yet I talk of small matters,
Isn't it odd
How my idle tongue chatters?
Of quarrelsome neighbors,
Fine weather and rain,
Indifferent labors,
Indifferent pain,
Some trivial style
Fashion shifts with a nod . . .
And yet all the while
I am thinking of God.
—Gamaliel Bradford in *Shadow Verses*; Yale University Press.

HUMBLE MEN

The humble are men like Thomas Henry Huxley, who once said to Charles Kinsley, "Sit down before the facts like a little child; be prepared to lay aside all your preconceived notions; follow humbly wherever nature leads, or you will be able to learn nothing." The humble are men like Abraham Lincoln who, when he went down to defeat in his contest with Stephen A. Douglas for a seat in the United States Senate, wrote to a friend, "I am glad I made the late race. It gave me a hearing on the greatest question of the age such as

I could have gotten in no other way; and now, although I shall sink out of sight and be forgotten, I believe I have made a few marks that will tell for the cause of liberty long after I am gone." Men who are willing to lay aside their prejudices, all their preconceived notions, all their pride of opinion, and sit down before facts like a little child, prepared to follow humbly wherever the facts may lead; men who are willing to make a few marks that will tell for the cause of liberty or of toleration or of justice or of peace, even though they themselves sink out of sight and become forgotten—such men Jesus calls "blessed." And He says, "They shall inherit the earth."

Ernest F. Tittle in *We Need Religion*; Henry Holt and Company.

THE GLORY OF WASHINGTON

The background and birth of George Washington are familiar to every student of American history. He came of gentle breeding. He was a landed proprietor, a slave owner, a fox hunter, a gentleman used to formal functions. He belonged to a privileged class. To be the leader of the American experiment meant that he had to rise out of his environment, mount above his class preferences and privileges. This is a terrible test and few can meet it. It is easier to conquer the environment of poverty and obscurity than it is to become victor over good fortune and delightful surroundings, turn one's back on rank and ease, and assume the burden of a people's cause. The glory that is Washington's is partly due to the fact that he surrounded his pleasant relations with the favored few in order that he might serve the many and to experience thereby the inevitable ingratitude of an unheeding and unknowing multitude.

Edgar DeWitt Jones in *The Christian Century Pulpit*; February, 1932.

COMING OUT OF LOVE

Sometime after Lincoln became President, an old friend from Illinois paid him a visit. After they had chatted a while, Lincoln said, "Well, what can I do for you?" "Nothing, Mr. President," said the man. "I just came to tell you I love you and believe in you." Lincoln sprang to his feet, his face aglow, and exclaimed, "You're the first man who has come to see me who didn't want something of me."

May it not be that our Father is glad at times to have His children come and talk to Him, not because they want something, but because they love Him and believe in Him and want to tell Him so?

William P. Merrill in *The Way*; The Macmillan Company.

LINCOLN AND JESUS

Lincoln grew up in the pioneer sections of Kentucky and Indiana, far from the city but close to nature. His family were very poor, and work on the farm was long and hard. He had only a year's

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schooling but educated himself by reading and study in spite of the obstacles and handicaps. There was no luxury and few comforts in his home.

In some ways Lincoln's boyhood reminds of that of Jesus. In both homes life was simple and honest with plenty of hard work. Jesus' house was small; Lincoln's home was a cabin. In both homes there were several other children. Both boys loved nature and lived close to it. Both boys loved people and were fond of talking with them. Lincoln was a great story-teller. So was Jesus; the gospels are rich in his wonderful stories or parables. Both boys were influenced by their contacts with the world of nature and lives of men and women.

Sidney A. Weston in *Jesus and the Problems of Life*; The Pilgrim Press.

HEROIC GOODNESS

On Captain Scott's last expedition to the Antarctic, he and two companions set out on a final dash to the Pole. One of these companions, an officer in the Dragoons, Captain Oates, finding himself exhausted and with one foot so swollen and constantly frost-bitten that he could not hope to go on, in order to spare his companions any further trouble with him said to them, "Well, I am just going outside, and I may be sometime," and walked out of their tent into the blizzard and was seen no more. That was calm self-sacrifice, with no applauding public, prompted by something to which he bowed as supreme. We cannot withhold our admiration. His act was heroically good. Courage, loyalty, self-control, love are good—good for us and good for all men.

Henry Sloane Coffin in *What Men Are Asking*; Cokesbury Press.

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Instead of the usual sermon, a group of young people put on the play, *The Modern Pagans*, a simple, yet very effective story of a family that found "other things" to do on Sunday than to allow the church to make "slaves" of them. In a play form the message was much more powerful than the same message in a sermon which would be discounted by the congregation as the minister's effort to scold his people.

At the close of the service the pastor read that old poem, "It Isn't the Church—It's You," which is familiar to all ministers. Then he "gave away friends." There are always a large number of people on the church rolls who have few other connections with the church. These names were put on slips of paper and the slips were given to the individuals of the congregation with the challenge that here was a friend they could invite to the church. They were urged to make the invitation to church on a social call.

The way to have friends is to be a friend, and the way to have a friendly church is to be friendly. Thus the service not only rallied the membership, but it joined the people with the pastor in winning others into church attendance with the added incentive to make ours a truly "friendly church."

RESOURCE MATERIALS:

Pamphlet, "The Church of the Lighted Lamps," Elizabeth Cheney. Abingdon Press. Methodist Book Concern, 740 Rush St., Chicago, Ill.

Play, "The Modern Pagans," Harry W. Githens. April-May 1928 issue of THE BULLETIN of the New York Sabbath Committee. 231 Bible House, New York City, N. Y.

Songs, "Jesus Bids Us Shine," "Brighten the Corner Where You Are."

The Church Of The Living Flame

By Gordon C. Chapman

An unusual method of lighting the church and rallying the membership of the church was used in a recent Sunday evening service of the St. Paul's Methodist Church of Globe, Arizona. During the week preceding the Sunday of this service a candle was distributed to the home of every church family. With the candle was a mimeographed sheet on which in the form of a lighted candle were the following words:

Would you want the church to be kept dark? Your presence is the light which lights it. When you are not there, the church is darker. To help you picture this and to remind our members to get back to church we are setting next Sunday night as a Rally Night. There will be no lights in the church except those of the lighted candles of the members. The candle for your family is attached. Bring it with you to the church next Sunday night at 7:30 P.M. and see how much brighter the church will be for your presence. As you enter the vestibule of the church, an usher will light your candle, take your name for an attendance record, and help you place your candle where its flame, like your smile, will do the most to brighten the church. Let's don't leave the church

dark next Sunday night! Bring your family! Your candle! Your smile! "THE CHURCH OF THE LIVING FLAME."

The idea was so unique as to gain considerable publicity through the local papers. The service was as interesting as the idea was unique. As the people entered the church a careful record was kept so that absentees could be reached later. The lighted candles were placed in candelabras about the church. The church was crowded. Many members of the once-a-year Easter attendance group were present, their curiosity aroused.

After the processional hymn and prayer, a young lady gave as a reading the story of *The Church of the Lighted Lamps* (a pamphlet available from the Methodist Book Concern). It was a story of a German church given to the community in 1550 by a Duke under the condition that no lighting system be installed. The church was to be lighted by the lamps brought from the homes of its members. Thus every member felt the obligation to be present lest their absence cause the church to be dark.

Following this story, two primary girls sang the familiar primary song:

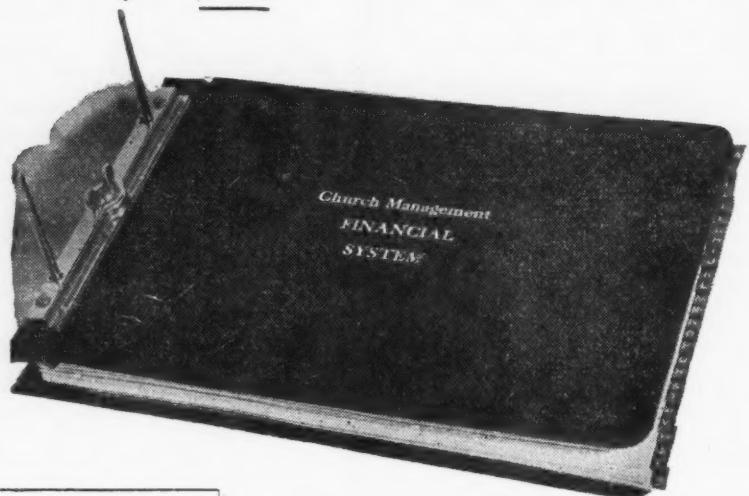
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Liability For Accidental Injuries

By Arthur L. H. Street

"**I**S a church liable for injury to a man who donates his work to the rebuilding or refinishing of a church building? And where can he find insurance?" The pastor of a Nevada congregation propounds these questions.

A church society or corporation's liability or non-liability for particular accidents leads to a consideration of two branches of the law: (1) Workmen's Compensation, and (2) the Common Law, applied to injuries not within the Compensation Acts.

Some of the Compensation Acts are so worded, and have been so construed by the courts, as to apply to pastors, janitors and other regular employees of a church organization. But, like other employees, a church is not liable, under these Acts, for injuries not arising out of and in the course of the employment. To illustrate, a New England court has decided that a pastor accidentally killed in Rome was not covered by the Workmen's Compensation Act of his state, if he was on a leave of absence and at the time of the accident was not pursuing his ministerial activities. So, too, it was decided by the Minnesota Supreme Court that there was no liability for death of a janitor while trying to capture pigeons roosting at the top of a church building if he was actuated solely by a desire to secure meat for the family pot, and was not acting, authoritatively, to rid the church building of a nuisance.

Furthermore, it is a general rule that the Workmen's Compensation Acts do not apply to workers casually and temporarily employed. Under this rule, persons engaged in building or repairing church structures, etc., whether for pay or not, are not to be regarded as employees of the church organization, within the meaning of the Workmen's Compensation Acts.

It is possible that some of the Acts may be so worded as to expressly exclude church organizations from their provisions. Therefore, when the officers of any given church are in doubt as to whether their organization is so covered, it is advisable to either take local legal

counsel or write to the officer or commission administering the state Workmen's Compensation Act for advice on the subject.

It will be understood, of course, that where a Workmen's Compensation Act applies to a given accident, liability of the employer arises without regard to whether the injury was caused by carelessness or other fault attributable to the church.

Ordinarily, where an accident to an employee is not covered by a Workmen's Compensation Act, the liability of the employer depends upon a showing that he was at fault. That is the common law rule.

The mere fact that a worker on a church structure donates his services cannot relieve the organization from liability for injury to him, arising from fault attributable to the church. Any employer should be as much liable—if not more so—to one who works gratuitously as to one who is paid for his services. But in neither case is there any common-law liability unless there is negligence or other fault directly causing the accident complained of.

But charitable organizations are favored by the Law. And a church is a "charitable" organization within the meaning of the Law. It has long been a well-established legal principle that a charitable organization is not liable for injuries resulting to third persons from the carelessness or other wrong of its employees, if reasonable care has been used in selecting those employees. The principle is based upon the thought that funds designed for charitable use should not be depleted by being made subject to judicial seizure to satisfy claims for neglect, etc., of employees.

So, in the comparatively late case of *Wilson v. Evangelical Lutheran Church of Reformation of Milwaukee*, 230 N. W. 709, the Wisconsin Supreme Court decided that, except for a certain statute in force in that state, plaintiff would not have been entitled to recover damages for injury in falling down a stairway in an unlighted hallway in a church building. But the statute in question imposed liability upon all owners of "pub-

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lic buildings" for injuries resulting from neglect to maintain them in proper condition, and the court said that church buildings came within the meaning of the statute. However, it is unlikely that a search of the statutes of all of the states would reveal many instances in which the common-law immunity of churches from liability for accidents modified by statute.

So, we surmise that a close examination of the statutes of Nevada would not disclose any provision making a church liable for a personal injury like that mentioned by our correspondent, or other accidents. However, that is a point on which local counsel should be consulted for a definite opinion.

If it should be found that a church organization may be held liable in Nevada for accidents, by reason of the peculiar wording of its statutes, insurance against such liability should be readily obtained through any good insurance agency nearby.

But, manifestly, it is a waste of money to insure against a nonexistent liability. Therefore, the church's local legal counsel should be asked for a carefully prepared opinion as to the conditions, if any, under which the church is potentially liable for accidents, before any considerable expense in effecting insurance is incurred.

SPIRITUAL ENDS THROUGH THE MATERIAL

We can break the power of the material by its dedication to spiritual ends. In that case the material is no longer the material, for a spiritual purpose runs through it, transforming its character into a spiritual agent. I know a Hindu doctor who, before he operates, takes his instruments and holds them up before a picture of the healing Christ, says a prayer, and then turns to use those instruments in the work of healing. When a man holds up before Christ every power that he possesses, every penny that he has, and says, "These are for thy use, and for thy use alone," then he is not laying up for himself treasure upon earth. He is taking earthly treasure and transforming it into a spiritual agent by holding it up for the purposes of healing of others. The Hindu ascetic tries to be spiritual apart from the material, the real Christian tries to be spiritual through the material. As Suso says, "He who finds the inward in the outward is more spiritual than he who finds the inward in the inward only."

E. Stanley Jones in *The Christ of the Mount*; The Abingdon Press.

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George A. Buttrick in *Jesus Came Preaching*; Charles Scribner's Sons.

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The angel of the Lord appeared unto Moses in the midst of a flaming bush and said, "Put off thy shoes from off thy feet for the ground whereon thou standest is holy ground." And he was afraid but God said, "I am the Lord and it shall come to pass when ye go that ye shall not go empty." Therefore, let us seek the Lord while he may be found.

Hymn: "The Lord is in His Holy Temple."

Period of Silent Prayer:

Invocation:

O God, we thank thee for this universe, our great home, for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and for the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank

Another Service by Mr. Terry will appear next month.

thee for our sense by which we can see the splendor of the morning and hear the jubilant songs of love, and smell the breath of springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.—*Prayers of the Social Awakening*,

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The Sentence:

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

It is in loving, not in being loved, the heart is blessed.

It is in giving, not in seeking gifts we find our quest.

Whatever be thy longing or thy need, that do thou give,

So shall thy soul be fed and thou indeed shall truly live."

—Author unknown.

The Solo:

THE PRAYER:

Thou art our Father, O God, and thou hast provided for our needs. Thou hast been the giver and thou hast given unto us. Help us then to realize that we do not give unto thee but return a part of it to thee for the building of thy kingdom on earth. As we share in that large task bless thou us, we beseech thee, in proportion to our faith and our deeds for mankind. In Jesus' name we ask it. Amen.

The Benediction:

Now unto him who hath made the Pleiades and holdeth the stars in place; unto Him who is also our intimate companion and loves each one as a Father, unto Him be honor and glory, dominion and power, both now and forevermore. Amen.

MUST HAVE IT

I'll do without the limousine,
The speed-boat and the summer home.
Which mine have never been;
The diamonds fine I never had,
The speedy 'plane for private use,
That well might make one glad;
I may cut down on ties and sox,
And walk until I'm out of breath,
To keep from going on the rocks.
But just one thing—by that is meant
My closely-read "Church Management"
I'll cleave to until death.

J. W. G. Ward,
Oak Park, Illinois.

• THEY SAY •

REJECTS THE GOODWIN PLAN

Editor, *Church Management*:

The enclosed copy of a letter which I have addressed to Mr. Adolph O. Goodwin states my position with regard to the Goodwin Plan. Should you desire to print it, you have my permission to do so.

Ernest F. Tittle,
Evanston, Illinois

Adolph O. Goodwin, President

The Goodwin Plan of America, Inc.

Mather Tower
Chicago, Illinois

My dear Mr. Goodwin:

I must again, definitely and finally, ask you to withdraw my endorsement of the Goodwin Plan. I have repeatedly said, and now say, that I do not question your sincerity or that of your associates, some of whom I personally know and highly regard. But for two reasons in particular I feel compelled to renew my request:

First, in spite of all you may do (and are attempting to do) in hope of preventing it, the working of this Plan is, I think, bound to create irritation and conflict between local business men and church organizations.

Second, when I gave you my original endorsement I was influenced by the hope that your Plan would give to socially-minded church people an opportunity to exercise ethical discrimination in the purchase of goods. *I did not then know*, what now appears to be a fact, that your Plan does not include all manufacturers who are prepared to meet its ethical demands but only a relatively few in any one field. So that church people who should, of course, encourage all men who are attempting to do right are being asked to encourage by their purchases only the *few* who shall be permitted to avail themselves of your promotional agency. To this your own reply is that if all were included no special advantage would accrue to any; there would then be no inducement for manufacturers to sign up under the terms of the Plan; there would be no appeal to the profit motive. It comes, then, to this: the church is asked to participate in a plan which legitimatizes the profit motive, a plan which, in the name of profit, excludes some manufacturers, however ethical they made desire to be, and includes only a number small enough to guarantee its commercial advantages. This, in my judgment, the church ought not to do. At its best, the church has always said, "Whosoever will, let him come." It should not now, or ever, place itself in a position where, in effect, it is obliged to say, 'Only a few men who desire to do right can hope for our economic support.'

Sincerely yours,
(Signed) Ernest F. Tittle

FEDERAL MONEY FOR CHURCHES

Editor, *Church Management*—

The January issue of *Church Management* is just fine, and packed full of good

suggestions for ministers and churches. The article on page 206, "Now is the time for property replacement," is worth the subscription. After reading the article I began to think just what might be done here in Minoa.

We do need a new church in the worst way, this is a town of about 1,000 people and half Protestant, and our church is the only church to care for the Protestants. We could double our Church School if we had room to care for them, but the money question has been a factor that has held things up, as well as lack of vision and consecration on the part of the people.

I have been wondering if it were possible to get some money from the Federal Government to pay the labor and we buy the materials. If this could be done I think I could get the people to do something and it would give employment to skilled labor as well as unskilled.

Sincerely yours,
Chas. W. Fryer,
Minoa, New York.

"SHUT-IN"

A Sick Parson's Soliloquy

"Bronchitis," friend or foe?
How can I really know?
Friend, if it slowly yields,
Yet opens fruitful happy fields
For being undisturbed.

Boy, what a day!
A tempting breakfast tray—
A nice long nap—
And now a chance to lap
From fountains deep.

O now, how very good,
To just "saw wood"—
No nagging telephone—
Propped up in bed alone—
To rest and read.

Three Hours Pass

And then—an idea—O "Eureka!"
Why not a day off once a week
To read in bed? That plan
Would surely make a better man,
Fuller and fitter!

All's still! I seem to hear Him say
In His own blessed, quiet way:
"Mid days brimful of stress and trial
Come ye apart and rest awhile."

Chas. Groshon Gunn,
Bluefield, West Virginia.

**"CHURCH MANAGEMENT" HELPS
PAY THE BILLS**

I'm sorry I'm behind dear "Will"
But let others go I'll pay this bill
For here's a secret I'll tell you
In "C. M." I'll learn to pay them too
For there ideas I shall find
That will help my purse, nerves and mind

A. L. Murray,
Lansdale, Pa.

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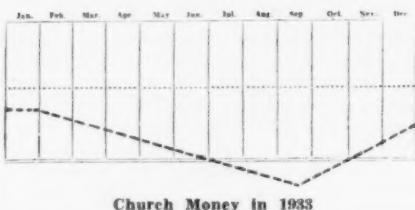
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CHARTING 1933

At the right appears a ballot or chart which will provide an interesting and helpful half hour for you. With it you may think over the twelve months past and call to mind the high and low points of the year. Just as an example to show the use of the graph one is reproduced herewith. It offers our idea of the course of the church dollar throughout 1933.



Total receipts for the year were below the average of 1932 in every field of church activity. A gradual picking up came with the fall months. Possibly by Easter the 1934 line would be above the 1932 average line.

These charts can be used for charting still other activities. We are interested in seeing just what the tendency was in your church during the year past. Chart the history and send it to us. We will be glad to send you several additional ballots for your own use as an appreciation of your courtesy.

STEWARSHIP

It ain't in throwin' your cap in the air
And shoutin' your minister's praise;
It ain't in arguin' all day long
Until you are red in the face;
It's to pay as you pray
On collection day—
That's stewardship.

It ain't in swellin' a talk-fest brigade
And spoutin' out promises fair;
It ain't in yellin' encouragement
When creedsmen rant and rare;
It's livin' day by day,
In a God-honoring way—
That's stewardship.

It ain't givin' advice,
Though it's free and without price;
It ain't in boastful braggin'
About spiritual heights attained;
It's to do your best work
And never play the shirk—
That's stewardship.

It ain't in singin' Psalm tunes
Or repeatin' the Apostles' Creed;
It ain't in bombast or Pharisaic pride,
Or in sayin' one is on the Lord's side;
It's prayin' and workin' and payin'
Always puttin' God's Kingdom first—
That's stewardship.

—Woman's Missionary Friend.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.—*St. Augustine.*

* * *

Forever hallow hurries Time, the Durable to gain.
Be true, and thou shalt fetter Time with everlasting chain.

—Schiller.

Your Church History For 1933

YOU can spend a profitable half hour tracing through the history of your church for 1933. These non-technical charts make it possible to visualize the months and estimate progress or recession. Let the dotted line through the center of the chart represent the average for 1932. Then estimate where to start January First. Make your own dotted line through the months as the movement is up or down. If the charts are too small run above or below, as necessary. Send us your charts when finished and we will mail you several additional copies of the ballot for your own use.

No. 1. Attendance

Start with the first Sunday in January. Show peak attendances and slumps.

Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.

No. 2. Finance

Use receipts rather than pledges for this chart. In starting remember that the dotted line is the average for 1932, not the amount for each corresponding Sunday.

Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.

No. 3. Morale

This is a most important chart. Have your people kept their faith in God? In the Church? Have they yielded to cynicism? Have they lost their optimism?

Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.

Your Name

Church and Address

The Whole Year At A Glance

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THIS engagement record is one hundred per cent useful. It is simple. It consists of twelve pages and covers. Each page has a space for thirty-one days in the month. Days of the weeks and dates are imprinted. Sundays stand out in bold type.

It serves as an engagement record. In it the minister lists forthcoming events. It may be used to shape the preaching program for the year. Space is provided for listed calls, baptisms, funerals and other events.

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*Approved by
SAM H. YOUNG*

1934

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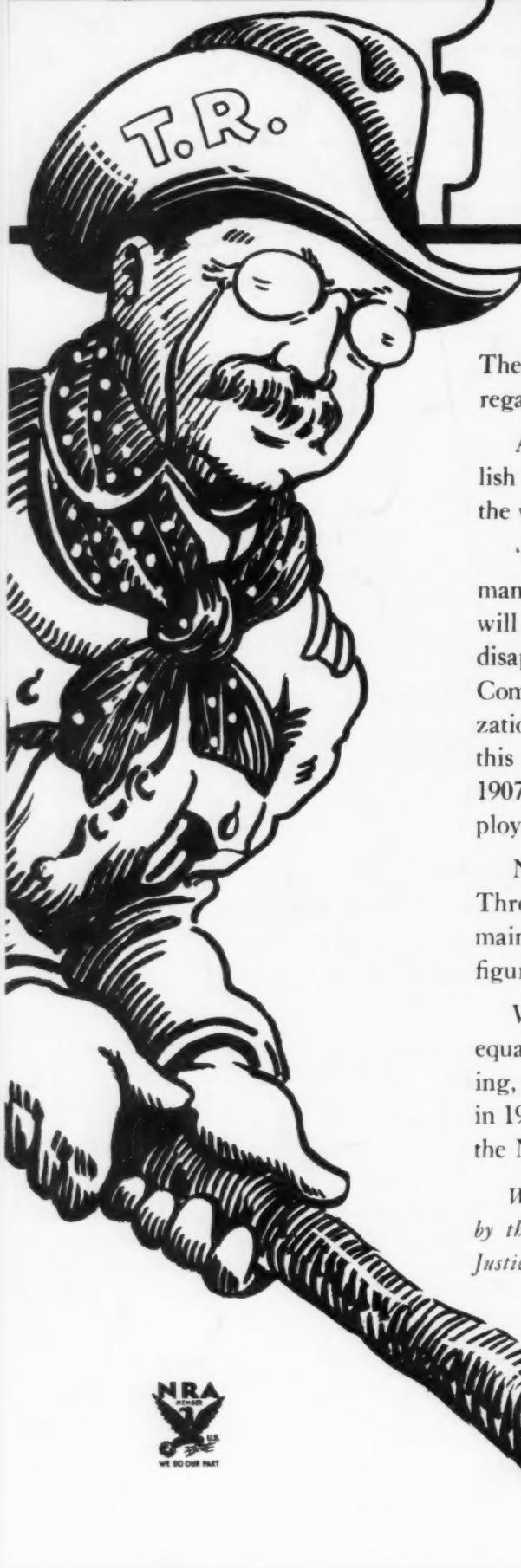
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"Pay a man or woman a living wage," mused this young man, "and many of the social problems of the day will be eliminated. Dishonesty will decrease, crime will be lessened, and the slums and tenements will disappear from our cities." And the founder of the Duplex Envelope Company, putting his convictions into action, established in his organization the principle of a minimum, living wage for every worker. True, this minimum was small compared to that of today, but it was based on 1907 living costs—was viewed as a radical step by conservative employers of that day.

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We are happy that the NRA promises to put all businesses on an equal footing in the treatment of their workers. We cannot help reflecting, however, that had that young man, thinking the problem through in 1907, been able to impress his principles on a greed-controlled world, the NRA would never have become necessary.

We shall be happy indeed to send you, upon request, copies of pamphlets written by the founder of the company and used in his early efforts to establish Social Justice—a living wage and better working conditions for workers in industry.



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